



SELF - HELP.



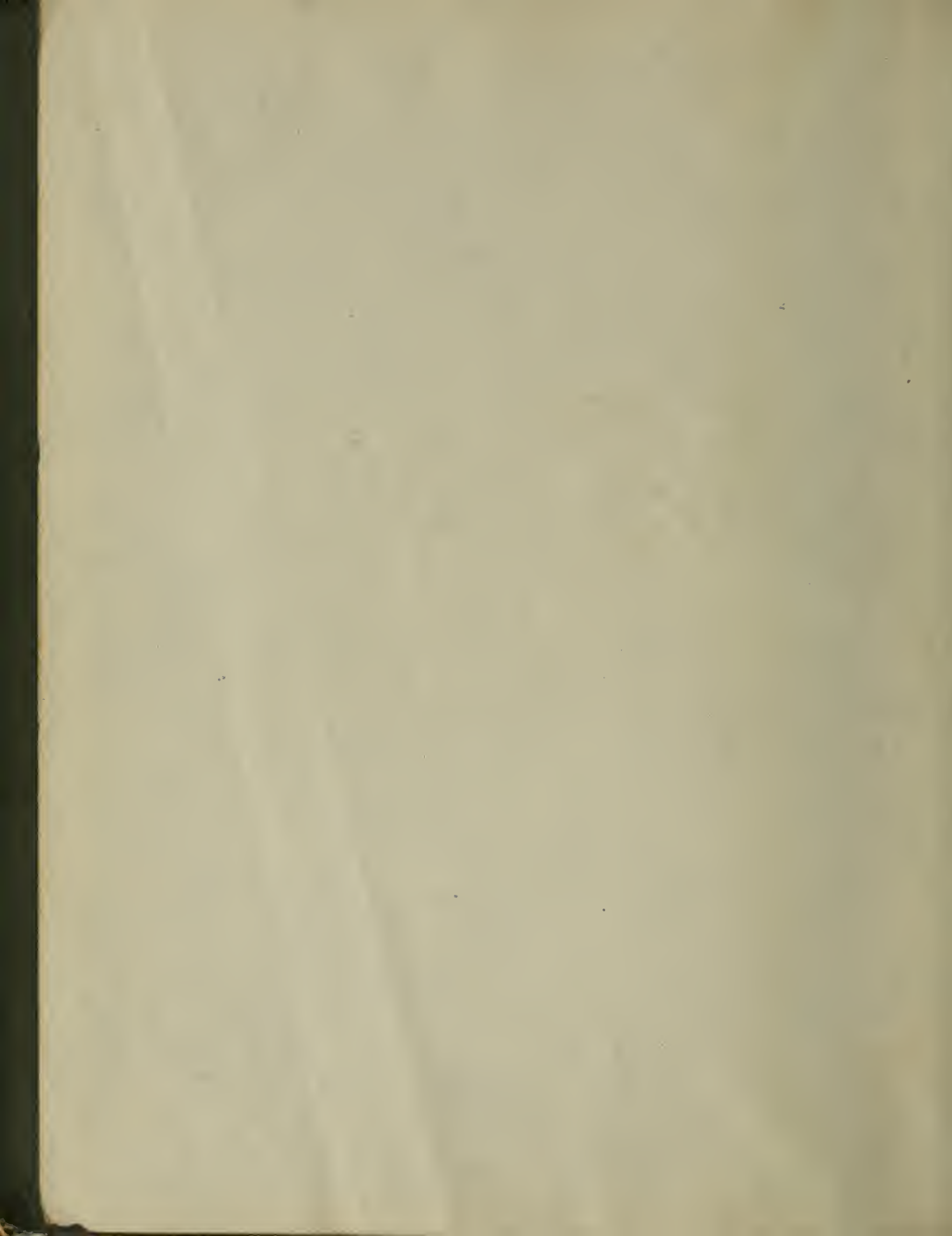
Library of Congress.

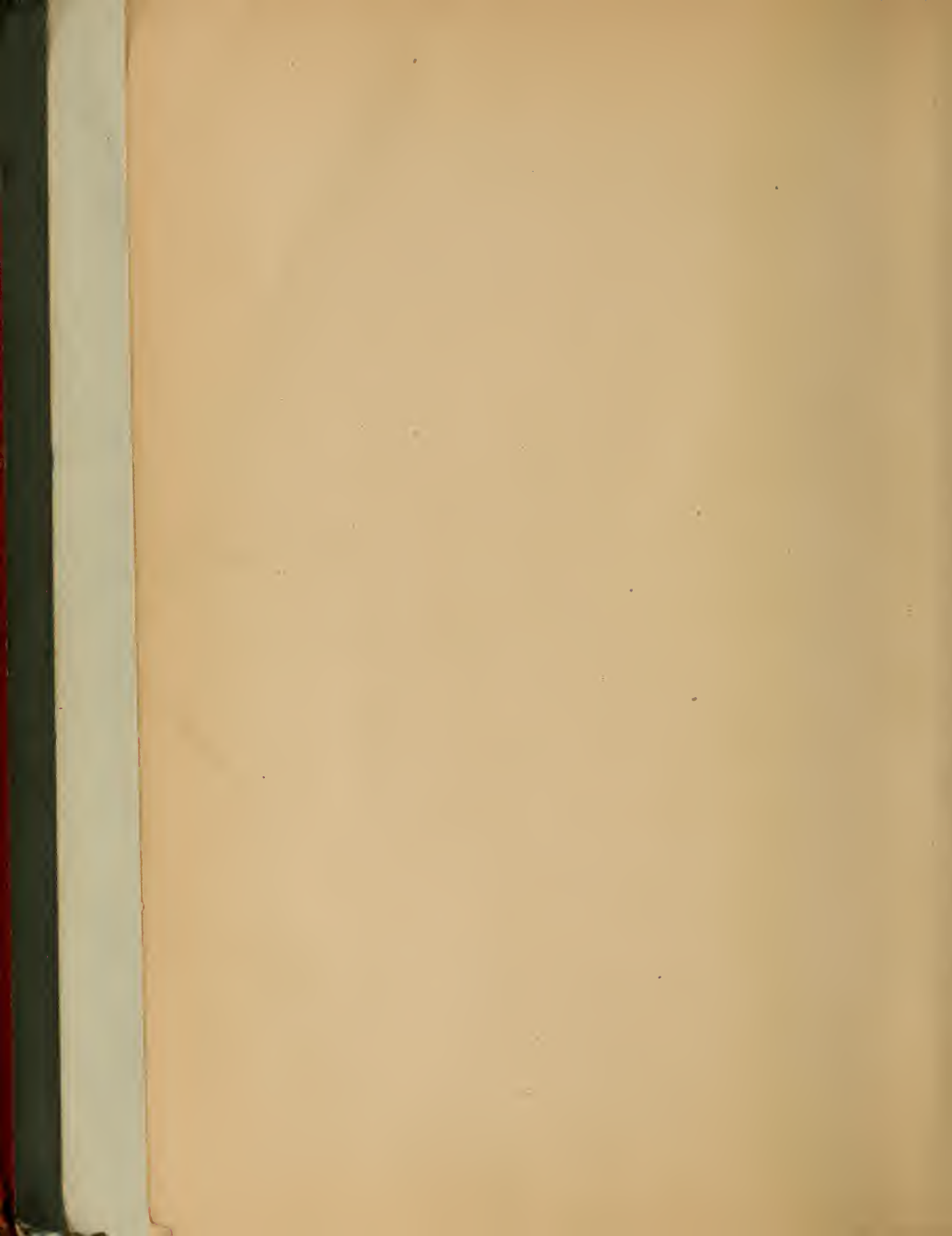
Class. BF871

Shelf C7

Copyright No.

UNITED STATES OF AMERICA.





C. 4012

SELF-HELP

IN THE ATTAINMENT OF

PERFECTION OF CHARACTER AND SUCCESS IN LIFE

WITH A

PHRENOLOGICAL & PHYSIOLOGICAL CHART

OF THE CHARACTER OF

AS GIVEN BY

John Cowan M.D.

PRACTICAL PHRENOLOGIST



NEW YORK

COWAN & COMPANY, PUBLISHERS

1870

BF871
.C7

" We live in deeds, not years ; in thoughts, not breaths ;
In feelings, not in figures on a dial.
We should count time by heart-throbs.

He most lives

Who thinks most—feels the noblest—acts the best.
And he whose heart beats quickest, lives the longest—
Lives in one hour more than in years do some,
Whose blood sleeps as it slips along their veins."



Entered, according to Act of Congress, in the year 1870, by

JOHN COWAN,

In the Office of the Librarian at Washington.

EXPLANATION OF THE TABLE.

Opposite the name of each organ or quality taken into account in a delineation of character, and in the column indicating its relative power, the examiner will place a figure, a dash, or a dot, to indicate the subject's development in respect to that organ or quality. The printed figures in the square thus marked refer to pages in this work on which, under the name of the organ or quality standing in the margin opposite, will be found a description of the traits of character which the development is believed to denote.

When an organ is half way between two sizes it is represented by two figures, as 5 to 6, or 3 to 4, etc., which is equivalent to $5\frac{1}{2}$ or $3\frac{1}{2}$. In these cases both paragraphs may be read, and a medium between the two will be appropriate.

The X, *plus*, signifies about one-third of a degree more, and —, *minus*, one-third of a degree less, than the marks indicate, thus giving virtually a scale of twenty-one degrees.

 Read Explanatory Note on page 10.

For a Full Explanation of this Table,

CONDITIONS.	7 Very Large.	6 Large.	5 Full.	4 Average	3 Moder- ate.	2 Small.
	PAGE					
Organic Quality, - - - - -	23	23	23	23	23	23
Health, - - - - -	25	26	26	26	26	26
VITAL TEMPERAMENT, - - - - -	27	27	27	28	28	28
Breathing Power, - - - - -	28	28	28	28	28	28
Circulatory Power, - - - - -	29	29	29	29	29	29
Digestive Power, - - - - -	30	30	30	31	31	31
MOTIVE TEMPERAMENT, - - - - -	32	32	33	33	33	33
MENTAL TEMPERAMENT, - - - - -	33	33	33	33	33	33
Activity, - - - - -	34	34	34	34	34	34
Excitability, - - - - -	35	35	35	35	35	35
Size of Brain, inches, - - - - -	37	37	38	38	38	38
1. Amativeness, - - - - -	40	40	40	40	41	41
A. Conjugalitv, - - - - -	42	42	43	43	43	43
2. Parental Love, - - - - -	44	44	45	45	45	45
3. Friendship, - - - - -	47	47	47	47	47	47
4. Inhabiteness, - - - - -	49	49	49	49	49	49
5. Continuity, - - - - -	50	51	51	51	51	51
E. Vitativeness, - - - - -	52	52	53	53	53	53
6. Combateness, - - - - -	55	55	55	55	55	55
7. Destructiveness, - - - - -	57	58	58	58	58	58
8. Alimentiveness, - - - - -	60	60	60	60	60	61
9. Acquisitiveness, - - - - -	64	64	64	65	65	65
10. Secretiveness, - - - - -	69	69	69	69	69	69
11. Cautiousness, - - - - -	72	72	72	73	73	73
12. Approbateness, - - - - -	75	75	75	75	75	75
13. Self-Esteem. - - - - -	78	78	78	78	78	78
14. Firmness, - - - - -	80	80	81	81	81	81

The Reader is Referred to Page 7.

CONDITIONS.	7 Very Large.	6 Large.	5 Full.	4 Average	3 Moder- ate.	2 Small.
	PAGE					
15. Conscientiousness, - - - - -	83	83	83	84	84	84
16. Hope, - - - - -	85	85	86	86	86	86
17. Spirituality, - - - - -	88	88	88	88	88	88
18. Veneration, - - - - -	90	90	90	90	91	91
19. Benevolence, - - - - -	93	93	93	93	93	93
20. Constructiveness, - - - - -	96	96	97	97	97	97
21. Ideality, - - - - -	98	98	99	99	99	99
B. Sublimity, - - - - -	101	102	102	102	102	102
22. Imitation, - - - - -	102	103	103	103	103	103
23. Mirthfulness, - - - - -	104	104	104	104	104	104
24. Individuality, - - - - -	107	107	107	107	107	107
25. Form, - - - - -	108	108	108	108	109	109
26. Size, - - - - -	109	109	109	109	110	110
27. Weight, - - - - -	110	110	111	111	111	111
28. Color, - - - - -	111	112	112	112	112	112
29. Order, - - - - -	113	113	113	114	114	114
30. Calculation, - - - - -	115	115	115	115	115	115
31. Locality, - - - - -	116	116	116	116	116	116
32. Eventuality, - - - - -	118	118	118	118	118	118
33. Time, - - - - -	119	119	119	119	119	119
34. Tune, - - - - -	120	121	121	121	121	121
35. Language, - - - - -	122	122	122	122	122	123
36. Causality, - - - - -	124	124	124	124	124	124
37. Comparison, - - - - -	125	125	125	125	125	126
C. Human Nature, - - - - -	126	126	126	127	127	127
D. Agreeableness, - - - - -	127	127	127	127	128	128

AN EXPLANATORY NOTE.

In a *printed* delineation we can only approximate to the real character. No two persons, even though they be twins, are exactly alike. The almost numberless combinations of which the temperaments and mental faculties (to say nothing of the ever-varying physiological conditions involved) are susceptible, result in phases and shades of character as numerous as the human race. To bring these out in a fully satisfactory manner requires a *carefully written* analysis. We can give, as a general rule, in a chart like this, merely the simple elements. The subject should combine them for himself, considering well the temperaments, and the modifications which must result from the action of one faculty upon another, and especially the influence of the predominating group and the leading organ.

Our aim here is to give as accurate a delineation of character as the circumstances will admit. Absolute correctness in every particular is not claimed, nor would it be possible in following the markings of the several organs and conditions as here set down; and due allowance, in every case, by examiner and examined, must therefore be made.

PREFACE.

SELF-KNOWLEDGE is the key to all knowledge—the “open-sesame” into all that is essential in the acquiring and possessing of the elements that in their observance and exercise constitute perfect health, far-reaching wisdom, unbounded charity, whole-souled love—leading the child, the man, the woman on toward perfection and the “millennium.”

To the end that this perfection of character may, in a measure, be attainable, Phrenology comes to our aid, and offers the apparently only rational system, founded on a scientific basis, that helps to a more perfect knowledge of ourselves.

Some—perchance many—do not believe in Phrenology. But some do not believe in “Woman’s Rights,” in a Free, Universal Religion, or in a God. Some do not believe the world is round, or even—in this nineteenth century—that the world moves. The reason why all this is so is simply *because they were born lacking the elements necessary to understand, appreciate, and believe.*

To those who do believe in Phrenology, and the immense benefits arising from its right expression, it is hoped that the reading of this book will be a suggestive “SELF-HELP” in the attainment of perfection of character and success in life.

J. C.

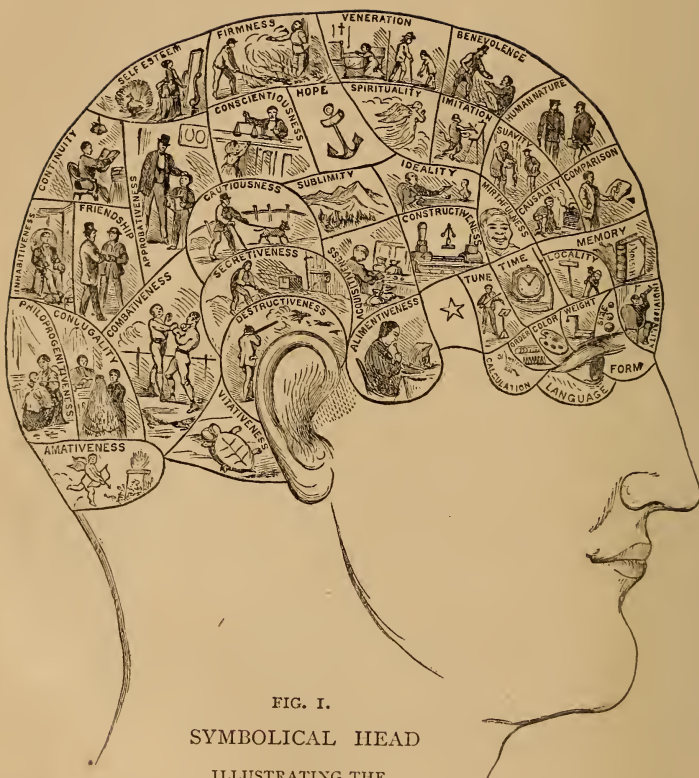


FIG. I.
 SYMBOLICAL HEAD
 ILLUSTRATING THE
 NATURAL LANGUAGE OF THE FACULTIES.

SELF-HELP.

THE BRAIN AND ITS ANATOMY.

EVERY part of the human body has its specific use in the human economy—the osseous system to support and strengthen; the digestive to prepare nourishment; the circulatory to oxygenate, electrify, and build up; the muscular to bind, strengthen, and beautify; and the nervous system, through which all sensory impressions are made.

These impressions—which rule, guide, direct, and reflect—originate in the brain, which is the seat of not only consciousness to external expressions and sensations, but of internal sensation, emotion, passion, and the organ of will, reason, and ideas. It is the organ through which mind and soul find expression—the great machine-shop of the soul, from which is sent out the thousand inventions, reports, sciences, speeches, books, monuments of art and wisdom, which have recorded the existence of man on this planet.

By simply studying the anatomy of the brain, we can no more tell of its true office than we could by the study of the optic nerve discover that it is the nerve of vision. The functions of the brain—namely, that it is the organ through which the soul finds expression, can only be discovered and realized by comparative development, with manifestation of mental power. Yet some knowledge of its anatomical structure will be advantageous.

In Fig. 2 is represented the upper surface of the brain, having the skull removed and stripped of its membrane. The front is at A, the back at B, and the line between A and B is the division between the two hemispheres C and

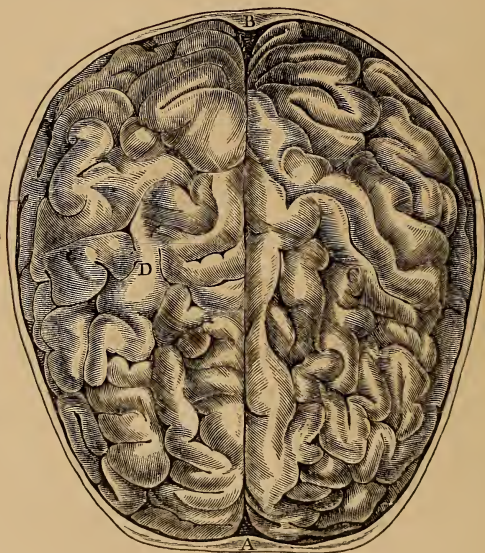


FIG. 2.—TOP OF BRAIN, WITH SKULL REMOVED.

D. Into this dividing line a strong membrane—a process of one-half of the coverings of the brain, the *dura mater*—descends about two-thirds of the depth, or to where the two hemispheres are joined together by fibres which cross from one hemisphere to the other, forming what is called the *corpus callosum*, a long and broad white band, which forms the bond of union between the hemispheres.

Fig. 3 represents the skull sawed vertically through, from the middle of the forehead to the occiput, and exposes the lateral surface of the cerebrum, (A to B,) the cerebellum, (D,) and the medulla oblongata, (E.)

In Fig. 4 we have a view of the base of the brain as it appears when taken out of the skull. The fore head is represented by the two anterior, (AA,) the side head by the middle lobes, (BB,) and the lower and back head by the



FIG. 3.—SIDE VIEW OF THE BRAIN.

cerebellum, (CC.) The thick root springing from the base of the brain (19) is named the medulla oblongata, or oblong portion of the spinal cord, which is continued downwards and fills the cavity of the spine.

The small, round filaments, or cords, seen to proceed from the sides of the medulla oblongata, and from near the base of the brain, are various nerves of sensation and motion, some of them going to the organs of sense, and others to the skin and muscles of the face, head, and other more distant parts. The long, flat-looking nerve (15 15) lying on the surface of the anterior lobes is the olfactory or nerves of smell going to the nose. The round, thick nerve (12 12) is the optic or nerve of vision going to the eye. A little further back the fifth pair () is seen to issue apparently from the arch (16, 17) called *pons Varolii*, or bridge of Varolius. It is a large, compound nerve, and divides into

three branches, which are ramified on almost all parts connected with the head and face, and the upper and under jaws. It is a nerve of both sensation and motion, and one branch of it ramified on the tongue is the nerve of taste.

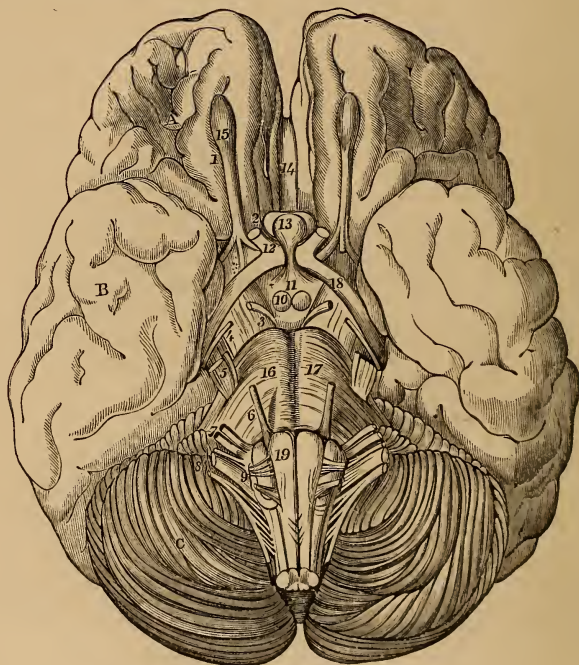


FIG. 4.—BASE OF THE BRAIN.

Other branches supply and give sensibility to the teeth, glands, and skin. The seventh or auditory nerve (7) is distributed on the internal ear, and serves for hearing. The eighth or pneumogastric nerve (8) sends filaments to the wind-pipe, lungs, heart, and stomach, and is one of great importance in the production of the voice and respiration. It also influences the action of the heart and the process of digestion.

The substance of the cerebrum, or brain proper, consists of two substances—a *medullary substance*, which is white in color, fibrated and striated in texture, and is found almost exclusively in the interior; and a *cineritious* portion, which is of a grey color, has no fibrous appearance, and which forms the outer part of the brain. The line of distinction between the cineritious and white medullary matter is abrupt, and they have no appearance of blending with each other.

The *convolutions* of the brain as seen in Figs. 2, 3, 4, are intended for the purpose of increasing its superficial extent, without enlarging its absolute size. The deeper and more crowded these convolutions are, the more learned, talented, and high in the scale of civilization will be the possessor. In some of the inferior animals there are no convolutions, but as we ascend in the scale of being they increase. The individual who uses his physical system entirely, and never exercises his mental, as does the day laborer, will be found on examination after death to have very shallow brain convolutions; whereas the individual devoted to the daily exercise of his mental powers in the acquirement of knowledge will have the depressions deep and the convolutions crowded.

The cerebellum (Fig. 4, C) is composed of the same kind of matter with the brain, and has both cineritious and medullary substances, but differs from it in form and internal arrangement. It does not contain convolutions like the cerebrum, but consists of laminæ in super-position, separated from each other by furrows. As the number and depth of the cerebral convolutions indicate the intellect of the individual, so is there a similar correspondence as regards the number of laminæ composing the cerebellum. Matarcarne found only three hundred and twenty-four of these laminæ in the cerebellum of an insane individual, while in others he had counted upwards of eight hundred.

To cover and protect the brain, we have, besides its three investing membranes, the skull, composed of three layers—an outer and inner plate, and a spongy substance between called the diploe. The skull contains nine bones—two *frontal*, (A,) which compose the fore head, and generally—though not always—sooner or later unite into one; two *parietal* bones, (E,) forming the greater part of the upper and lateral regions of the skull; two *temporal*, (B,) around the ears; one *sphenoid*, in the anterior part of the basilar region; one occipital, (F,) in the back and under part of the skull, immediately above the neck; and one *ethmoid*, at the base behind the nose. These separate parts of the skull are joined, in most part, by a sort of dove-tailing termed *sutures*.

The skull grows and develops in harmony with the brain, and does not reach a fully developed growth until the brain is fully formed and developed. And

even after middle life the skull is known to grow in height and breadth, to accommodate the increased development of the brain. Where only parts of the brain are developed during life, it will be found, on examination after death,

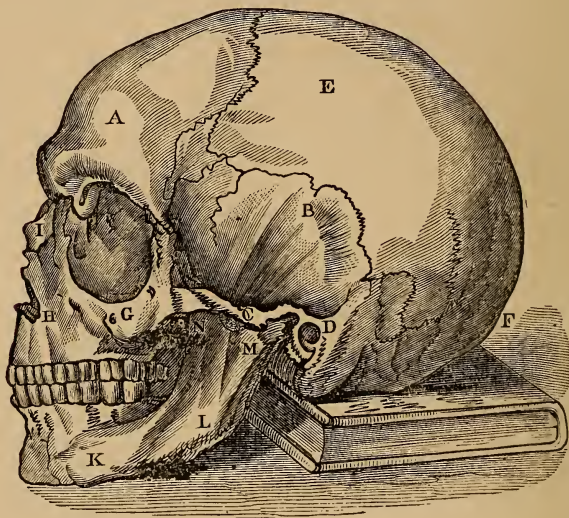


FIG. 5.—HUMAN SKULL.

that the skull covering these exercised parts will be thin—sometimes exceedingly so—in comparison with other parts of the skull. The skulls of uneducated, unprogressive, boorish people are always thick, whereas the skulls of educated and intelligent persons are more or less thin, especially in the middle and later years of their lives.

As a further protection to the brain, we have the hard material of the skull, covered by the soft mass of the scalp and hair, altogether showing a beauty of design and strength and harmony of structure that safely guards against all reasonable accidents to the chambers in which are originated the thoughts that enable man to claim fellowship with his Creator.

THE MENTAL FACULTIES.

That the brain is the organ of the mind no one will controvert. That it may be subdivided into forty different organs, through which thought is originated, many are inclined to doubt.

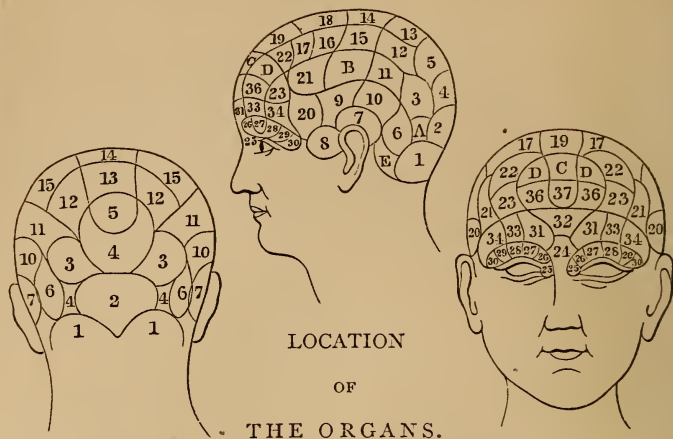
Yet it is almost impossible for the careful, conscientious, analytical, and progressive-thinking student of Phrenology, who observes and compares the brain-developments of the immense variety of human beings, no two of which are precisely alike, to decide otherwise than that every shade of thought operates by means of an organ or combination of organs.

It were impossible that this could be otherwise. That our likes and dislikes, our hates and loves, our aims and aspirations, should all be born and find expression in and through the same organs, or any one particular part of the brain, is as absurd as to suppose we might hear, see, and smell through the media of the tongue.

That the brain can be portioned off and divided as abruptly as the Symbolical Head of Phrenologists exhibits, and be perfectly correct, is a question; but as all matter possesses form, and all form is capable of minute subdivision, the perfect division of the human brain's thought-chambers must only be a question of time.

CLASSIFICATION OF THE MENTAL FACULTIES.

The classification and location of the mental faculties, as at present recognized, are as given on next page.



AND THEIR NAMES AND NUMBERS.

DOMESTIC GROUP.

1. Amativeness.
2. Conjugal Love.
3. Parental Love.
4. Friendship.
5. Inhabitiveness.
6. Continuity.

SELFISH GROUP.

7. Vitativeness.
8. Combativeness.
9. Destructiveness.
10. Alimentiveness.
11. Acquisitiveness.
12. Secretiveness.
13. Cautiousness.
14. Approbateness.
15. Self-Esteem.
16. Firmness.

MORAL GROUP.

17. Conscientiousness.
18. Hope.
19. Spirituality.
20. Veneration.
21. Benevolence.

SEMI-INTELLECTUAL GROUP.

22. Constructiveness.
23. Ideality.
24. Sublimity.
25. Imitation.
26. Mirthfulness.

INTELLECTUAL GROUP.

PERCEPTIVES.

27. Individuality.
28. Form.
29. Size.
30. Weight.
31. Color.
32. Order.
33. Calculation.
34. Locality.
35. Eventuality.
36. Time.
37. Tune.
38. Language.

REFLECTIVES.

39. Causality.
40. Comparison.
41. Human Nature.
42. Agreeableness.

The various organs are so located and related to each other as to form groups—as above—according to their relations, associations, and co-operative actions. The organs which man possesses in common, with the lower organs, are placed at the base of the brain, and include the Social and Selfish Group. (Fig. 7.) This group is largely involved in the simple effort to live, and are devoid of any self-directing power. “They are blind appetites, causing wants and desires, and more or less uneasiness or pain till such want is satisfied, and receiving all light, all knowledge of external things, or of their own existence, from the intellect alone.”

The next group brings us into the region of intellect, and comprises the Perceptive, Reasoning, and Literary Groups. Their exercise involves the ability to observe, examine, compare, analyze, classify, originate, determine, direct, etc.

The third and last group includes the Selfish, Semi-Intellectual, and Moral, and have for their office self-reliance, independence, stability, perseverance, love for the true and beautiful, and aspirations after the infinite.

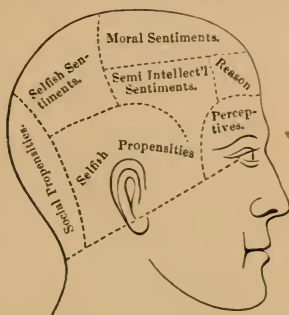


FIG. 7.—ORGANS GROUPED.

CONDITIONS AFFECTING MENTAL STRUCTURE.

Constituted as mankind is on the same general plan, all the above grouped and classified mental faculties are possessed in common. Each human being has the same number of mental faculties, from the lowest to the highest. But as each and every human being differs, in a greater or less degree, from every other human being, the question occurs: What makes this difference? The answer is: That, though all mankind are formed on the same plan, yet the physical conditions of mental power, like the bodily organs, are liable to assume different degrees of development, so that no two persons are identical in mental conformation, notwithstanding their general resemblance. Thus the bodily and the mental systems are subject to laws of hereditary influence, growth, and development, and all depend on physical conditions, which may be strong or weak in individuals.

The conditions which result in differences in mental structure and mental capacity are caused by—

1. Organic quality.
2. Temperament.
3. Size.
4. Education.

ORGANIC QUALITY.

The quality, as affecting mentality, is such as has been transmitted from parents to offspring; for as were the parents at conception, and during ante-natal life, so will be the quality, temperament, size, and capability—mentally and physically.



FIG. 8.—ALBERT THORWALDSEN.

Much importance should be attached by all prospective parents to the laws involved in hereditary transmission, for if men and women were taken while yet in the germ and endowed with a right birth-right, no "Self-Help" would be required in the attainment of perfection of character and success in life, as the elements of the desirable requirements would be inherent in the rightly born.*

Organic quality is the fundamental and underlying strata on which everything—apart from life—that constitutes force, energy, and ability is evolved. It is what gives strength to the lion, swiftness to the horse, sagacity to the dog, and (with size) greatness to the man.

A glance at the engravings (Figs. 8 and 9) will illustrate better than words the definition attempted. It will not need any very profound knowledge of physiology to enable even the most casual observer to note the fine grain and high organic tone of Albert Thorwaldsen (Fig. 8) as compared with Pierre Bonaparte (Fig. 9.)

* For the laws connected with hereditary transmission, the reader is referred to the author's large work, "THE SCIENCE OF A NEW LIFE."

[7.] *Very Large*.—You are possessed of a super-sensitive nature, exquisitely susceptible to influences and impressions of all kinds; refined, poetic in thought, lofty in aspiration; are greatly affected by extremes, and are not adapted to work that involves the coarse and heavy—but otherwise, that combines the light, tasteful, and artistic. Living as you do far above most of those with whom you come in contact, you are neither understood nor appreciated, and are apt to suffer much by the rude contact involved among the every-day realities of this life.

[6.] *Large*.—Are fine-grained, susceptible, pure-minded, sympathetic, and refined in your desires and aims, and repelled by whatever is low, coarse, or gross. Are liable to extremes in feeling and action; suffer keenly, enjoy deeply, and are generally either greatly exalted or greatly depressed; are able and inclined to lead excellent human lives.

[5.] *Full*.—Are neither a coarse nor an over-fine grained organization. Have tendencies that lean to the good rather than the bad, and that only require right education and association to develop into the refined and intellectual.

[4.] *Average*.—You are somewhat deficient in organic quality, and are plain in your tastes; practical in your views, and possessing little of the poetic or sentimental, and are better fitted for the matter-of-fact routine of every-day life than for the higher walks of literature and art.

[3.] *Moderate*.—Your organic quality is below the average, and you are better adapted to labor than study, and should not attempt any of the more delicate mechanical trades.

[2.] *Small*.—You are coarse-grained in structure, and poorly organized; have tastes, desires, and appetites of the coarser kind; are incapable of high attainments.

To Cultivate.—The desire for growth into a high standard of life should always be entertained, thought of, impressed on the mind, and dreamed of, as an assistance to this end. The companionship of pure minds, of the good, and of the aspiring, should be constant or whenever available. The right training and growth of the physical is as much a necessity as that of the mental. This should be accomplished by temperance in all things; eating plain, simple food; avoiding pork, fat of meats, pastry, sweetmeats, tea, coffee, spices, "rich"



FIG. 9.—PIERRE BONAPARTE.

foods, tobacco, alcoholic liquors, etc.; living a regular life, and especially a continent life; living much in the open air; alternating work with exercise regularly and abundantly. The observance of these rules, coupled with a cultivation of the beautiful in nature and art, and the striving for all that embodies the good, the true, and the pure, and all that leads *up*, and the avoidance of that which, in thought, word, or deed, leads *down*, will, can not help assisting those whose misfortune it is to be endowed with low or moderate organic quality to attain, in a life's efforts, a long stretch upward in the direction of a fine quality of soul and body.

To Restrain.—This is almost unnecessary, only so far as you are subject to keen annoyance from your over-sensitive, fine-grained organization. Should you live more in the actual and tangible, and in no wise shrink from contact with those not quite up to your standard, it would be well. Especially do not be over-fastidious or qualmish, but make the best of human nature as it is, cultivating the desire to live long, to live while you live, and enjoy life's objects, realizations, and pleasures.

HEALTH—ITS GREAT VALUE.

To succeed in aught in this life—be it work requiring but the most ordinary manual skill, or that which involves complicated mental effort—perfect health (coupled with inherent ability) is an absolute necessity to perfect success.

Health in itself implies success and the happiness that comes of success, and its presence makes all surrounding it happy; while disease implies misery, and its presence engenders and occasions naught but unhappiness and misery.

Great thoughts, high hopes, exalted sentiments, can not be originated unless the brain be in a vigorous state, and this requires that the whole physical nature be endowed with strong, vigorous health.

Health is the natural state, and it only requires the observance of health laws to retain it. Whether possessed of sound health or otherwise, it is the duty of every man and woman, boy and girl, to study, learn, and obey these laws. They should procure books on the subject, inquire into and investigate, so that they may learn of what is right and wrong. Knowing the right, and *obeying* it, they need never be sick.

To be sick is not only foolish—it is wrong—it is wicked, because violating the laws of our being, which are the laws of God—just as much so as are the laws for our spiritual guidance, and as the spiritual is closely interwoven with the physical, and act on each other, sickness and ill health must necessarily prevent the development of the Christian graces.

The lack of physical health affects all mental effort ; and this can not help being otherwise, because the body and brain act reciprocally. And still further : as the soul of man is, during life, intimately associated with the body, and can only find expression through the brain and body, and can only in this way be educated and developed into a high quality, the assertion that a person lacking perfect physical health can not grow or develop into a high and pure spirit-life—can not, in ordinary phraseology, be a good Christian, is not unreasonable to those who are open to conviction.

A great many ascribe sickness and premature death to Providence. A beautiful child dies, and the minister preaches, and the parents and friends echo : “ Died by the Providence of God ; ” mysterious dispensation of Providence ; ” “ God called it,” etc. This is a great error—God has nothing to do with sickness and premature death, only so far as through blind or willful ignorance His physical laws have been slighted and broken, when the penalty, sickness and early death, naturally results, and never otherwise. This ascribing disease and premature death to Providence is one of the fallacies of the age, an outgrowth of a superstitious past, and has been the means of the premature death of millions.

Many imagine they possess health when it is only its shadow. They lack the buoyant, ecstatic, exhilarating feeling that belongs to perfect health. This class of people—and they are a very large class—every day of their lives break the physical laws of their being in the articles they eat, drink, wear, etc., and because they are not “ down-right ” sick they imagine that they are in good health, and, because in good health, the laws they infringe do not apply to *their* case. Nature, in the fulfillment of her laws, and the penalties attached to their non-observance, is no respecter of persons ; and all those who use food, and that practice tastes and habits that are in opposition to a clean, sweet, healthy body, *are gradually*, and oft-times almost imperceptibly, weakening their vital powers ; and *this* continues until all at once, without warning, Nature rebels, prostration and sickness ensue, and death results.

We should all see to it, then, that we learn and obey the laws of our existence—first the physical, next the mental—and then the spiritual development will be easy of attainment.

PRESENT CONDITION OF HEALTH.

[7.] *Very Large*.—You are full to overflowing of vital power—strong, vigorous, buoyant ; relish food, sleep, and all the physical functions in the highest degree, and enjoy exquisite pleasure in the mere sense of animal existence.

[6.] *Large*.—Your physical machinery is in good working order, and you enjoy the exercise of every organ of body and brain; can easily endure pain and exposure; find mental and physical work pleasant and easy.

[5.] *Full*.—You have a full share of life-force, vigor, and vital power; can work with efficiency and endure considerable hardship, but have no vitality to waste in unnecessary and fruitless effort.

[4.] *Average*.—Have fair, average health, but are liable to ailments; with great care can accomplish and enjoy much; must live regularly and obey faithfully the health laws; should be careful not to over-work, and must cherish what health remains.

[3.] *Moderate*.—You are deficient in life-power; are easily fatigued; feel tired and good for nothing most of the time; with large Activity, are liable to over-do, which should be carefully avoided.

[2.] *Small*.—You possess but a small amount of vitality; are sickly and inert; feeble in desire and effort, and capable of enduring and enjoying but little.

To Cultivate.—The laws that are involved in the attainment of health cover such a wide field as to make it impossible to elaborate them here. Many books are published on the subject, which the seeker after health should purchase and study. A few general rules may be given. It should be understood, to commence with, that the attainment and maintenance of health are paramount to every other consideration. This being so, everything that interferes with its attainment should be avoided. Some of the requirements are as follows: moderate exercise and plenty of rest; pure air day and night; plenty of sunshine; bathing of entire body; loosely-worn, comfortable clothing; for drink, nothing but pure water; for food, which should be plainly and simply prepared, the preference should be given to the grains, fruits, and vegetables, eaten at regular intervals, with nothing between meals. The articles which should at all times be avoided are pork, fat meats, salt meats, grease, spices, tea, coffee, rich pastry, sweets, and those twin curses of civilization, tobacco and alcoholic liquors.

To Restrain.—Is not required, for your health can not be too good.

THE TEMPERAMENTS.

Another of the conditions which results in difference in mental capacity is that caused by certain physical conditions—deviations from a perfect standard—and designated “Temperaments.”

In the economy of the human body we have three distinct classes of organs, each having its special function. These are the Mechanical System, in which the bones, muscles, and ligaments are included—giving us the basis for the *Motive Temperament*; the Nutritive System, in which the organs that oc-

cupy the two great cavities of the body—the thorax and the abdomen—and that in their exercise renew and build up the body—giving us, when in excess, the *Vital Temperament*; the Nervous System, in which the brain and nerves are included—giving, when predominant, the *Mental Temperament*.

VITAL TEMPERAMENT.

The heart, lungs, stomach, liver, bowels, and that entire system of internal organs which go to renew life and create vitality and life-power, constitute, when predominant, the Vital Temperament. It is marked by breadth of body rather than by length; full chest; large abdomen; thick neck; broad shoulders; plump legs and arms, and tapering hands and feet; face inclined to roundness; complexion florid, and hair and eyes light. It is large in Sir John Franklin, the Arctic Explorer.

There is an abnormal development of the absorbent system, and a sluggish action of the circulatory organs, resulting in the unhealthy condition classified by some as the lymphatic temperament, characterized physically and mentally by insurmountable languor, sloth, and apathy.



FIG. 10.—SIR JOHN FRANKLIN.

[7.] *Very Large*.—You are fond of fresh air, and like play better than work. Are fond of good living, pleasant company, sports, and amusements; are liable to fall into habits of intemperance. Mentally you are inclined to impulsiveness, enthusiasm, versatility, practical common sense, and to take a matter-of-fact view of things.

[6.] *Large*.—You are well proportioned; have great power of feeling; possess more talent than can exhibit to others; manifest mind more in business than in literary pursuits, and are not averse to doing your share of necessary work when there is profit in it.

[5.] *Full*.—You are in possession of a large share of life-force, but none to

spare, and it is desirable that you should increase rather than diminish this element.

[4.] *Average*.—You have sufficient vitality to impart to the body and brain a fair share of energy, and to sustain life and health, if carefully husbanded.

[3.] *Moderate*.—You are rather weak and feeble, your constitution being deficient in the vital element. You can not half work or enjoy either body or mind, and suffer much from fatigue and exhaustion.

[2.] *Small*.—You have barely enough vitality to keep your bodily and mental functions in operation.

The component parts that go to constitute the Vital Temperament—the Breathing Power, Circulation, and Digestion—may be treated of separately. First, as to the

BREATHING POWER.

All life must breathe, and in proportion to the depth and power of breathing will the vitality be renewed, strength attained, mental vigor be possible, and sickness be averted. Deep, full breathing of pure air removes the waste particles of the body, brightens and electrifies the crimson currents of blood, and greatly helps to build up a clean, sweet, firm, healthy organization.

[7.] *Very Large*.—You breathe fully and freely, filling the lungs at each inspiration, and expelling them well out at each expiration. The effects of this functional activity is observable in your warm extremities, elastic motions, and buoyant spirits.

[6.] *Large*.—You have well-developed lungs and excellent breathing power, and are like 7 only in a slight degree lower.

[5.] *Full*.—You are a little above medium in breathing power, and should cultivate it by exercise.

[4.] *Average*.—Your breathing power is only average.

[3.] *Moderate*.—You breathe but feebly, and only with the top of your lungs; are liable to coughs and colds, and, if not checked in time, consumption will appear.

[2.] *Small*.—You are very deficient in breathing power—liable to lung diseases.

To Cultivate.—As a necessity to free breathing, the clothing should be worn perfectly loose, so as to avoid in any manner the least interference with the full play of the intercostal muscles and diaphragm. With a great many the clothing is so tightly worn that the person breathes only with the tops of the lungs. This is especially noticeable with the vast majority of women, who, by the

aid of corsets, bands, and paddings, are unable to breathe more than one-quarter the amount of air they should naturally breathe; and the result is that, lacking the requisite amount of oxygen to electrify and vivify the food they eat, they, while they live, but half live, and die long before they should had Nature's laws been obeyed.

The first requisite, then, in a healthful expansion of the lungs is that the chest be so clothed as to have perfect freedom of action. Next, deep breathing should be exercised once or twice a day, by standing erect, throwing the shoulders back, and taking in air through the nostrils slowly, until the lungs are filled to their utmost capacity, and then emptying the lungs as slowly through the nostrils. This should be done in the open air when practical—or, if not, in a room thoroughly ventilated; and it should be kept up until fatigue is indicated. If this course is persisted in daily, after a time deep breathing will come naturally and without exertion, the lungs will be strengthened and enlarged, disease will be averted, thoughts quickened, and health improved.

CIRCULATION.

The first sign of a systematized motion in a human life is that performed by the heart; and from the date of its germ-life, when its size is so insignificant as to be difficult of discernment, upward and onward through the pilgrimage of life's joys and sorrows, hopes and fears, successes and failures—seventy, ninety, one hundred and twenty years—this wonderful heart of ours ever pulsates, ever throbs, ever radiates life; and when at last we lie down to put off the Old, to take on the New, the last motion in all that made us human is made by the heart—first at our birth, last at our death.

[7.] *Very Large*.—Have an excellent and uniform circulation, and are able to withstand cold and heat without discomfort.

6.] *Large*.—Are like [7], in a lower degree.

[5.] *Full*.—You have a fair circulation, but need physical exercise to keep the extremities warm in cold weather.

[4.] *Average*.—Your circulation is not remarkably good, and you oft-times feel chilly, and have cold hands and feet.

[3.] *Moderate*.—Have poor circulation, and are liable to palpitation of the heart, headache, and cold extremities; can not withstand extremes of heat and cold.

[2.] *Small*.—You have a weak and very unequal circulation; suffer greatly from changes of temperature; are often chilly even in warm weather; are troubled with headache and cold extremities.

To Cultivate.—A good circulation is dependent not only on the integrity of the heart itself, but on respiratory power, and largely on perfect digestion. Where by hereditary transmission the heart is weak and the power of action small, not much can be done, unless in a negative way. By using the plainest of unstimulating food, especially avoiding tobacco, alcoholic liquors, tea and coffee—living a systematic, orderly, calm, equable life, and avoiding excess in every direction, a person with organic affection of the heart may live a full span of years and accomplish much.

When, with the heart in good organic condition, the circulation is sluggish, the surface of the body should be bathed, and, after drying, briskly rubbed with the palms of the hands. Especially should the feet be so treated. If after bathing and drying the feet they be so placed that the rays of the sun will fall direct on the soles, great benefit will result. For cold extremities, the daily use of this sun bath will be found wonderfully effective.

A daily walk in loosely-worn clothes, giving every muscle of the body full play, and the legs and arms full swing, will greatly assist in securing perfect circulation.

Heartburn, palpitation, etc., are only experienced by those who use tobacco, alcoholic liquors, and food that is not food, and is to be treated by the avoidance of these articles.

DIGESTION.

Proper food, and its healthy digestion and assimilation, plays a very important part in the physical and mental life of the individual. Firm muscles, clear brain, and perfect health are largely dependent on what we eat, drink, and digest. Our thoughts, aims, and desires are in this way largely influenced. In fact, the food we eat is not alone converted into blood and muscle, artery and nerve—but into thought and emotion, into conditions that in their tendencies lead us upward in the direction of a pure life, or downward in a life that has in it the gross and impure. Hence great importance should be attached to the food and drink used by all whose desire or endeavor is to attain and retain health as well as success in life.

[7.] *Very Large.*—Your digestion is almost perfect, and you can eat any sort of suitable food with impunity.

[6.] *Large.*—You have a natural, healthy appetite and excellent digestion; prefer plain, substantial food, and plenty of it.

[5.] *Full.*—You have good digestion, but not so strong that it may not be

easily injured by the use of improper food and by wrong habits of eating and drinking.

[4.] *Average*.—You have only a fair degree of digestive vigor, and need to carefully promote it.

[3.] *Moderate*.—You have a weak digestion; are inclined to dyspepsia, and the multitudinous symptoms attached to dyspepsia.

[2.] *Small*.—Are like [3], only more so.

How to Cultivate.—As a necessity to good digestion, not only the stomach and alimentary canal, but the lungs, should be in perfect condition.

One great cause for poor and imperfect digestion is intemperance in eating—gluttony. This, coupled with the vast variety of “stuff” used as food, easily accounts for much of the ill health mankind is ever burdened with.

Nothing short of a double-riveted wrought-iron stomach could possibly endure a life-time’s effort in grinding the articles the ingenuity of man has devised to support life.

The aim and object of the masses in eating is not to see how little they can eat and live healthfully, but how much they can eat without completely paralyzing the digestive organs. And as long as gluttony is the rule, and moderation the exception, just so long will ill health be at a premium.

Persons in whom the digestive apparatus is weak should eat food that is not only nourishing, but that is simply prepared. Only so much of it should be taken at a time as will allow the sick stomach to disintegrate and digest it, and absolutely nothing should be eaten between meals. Fruits and grains are in such cases, if not at all times, the most desirable food to use. Wheat meal, unbolted, in its many simple forms, should be a standard dish. The only drink should be water. Tea, coffee, chocolate, sweets, grease, and greasy food, vinegar, pepper, mustard, pork, and the fat of meats, are *not one of them* required in the building up of the waste places of the body, and are all, in their use, a clogging and disorganizing element, and always result, sooner or later, in harm.*

Besides the use of plain, simply-cooked food, eaten at regular intervals, the stomach and alimentary canal can be toned up and strengthened by lying on the back, allowing the abdominal muscles to be perfectly lax, and then patting with the hands the whole extent of the digestive apparatus for ten or fifteen minutes at a time. If an assistant is convenient, rubbing and kneading will still further help to restore to normal action.

* For further directions as to the best food to eat, see “WHAT TO EAT AND HOW TO COOK IT”—(advertised in back part of this book)—a small but invaluable work for all whose desire is to live healthfully.

Deep breathing of pure air, cleansing of the whole body by daily ablutions, moderate work, and plenty of rest, with freedom from mental anxieties, will all help in attaining the desired end.

THE MOTIVE TEMPERAMENT.

Action is one of the successful requisites to a successful existence—mentally and spiritually, as well as physically. Without it we could neither digest, breathe, or think. An eminent physiologist has said that if it were possible for a human being to remain perfectly motionless—every organ of the body—for one minute, death would ensue.



FIG. II.—DR. LIVINGSTON.

Action is effected by means of the bones and muscles; these together constitute the frame-work of the system, and in their unequal development constitute the Motive Temperament.

It is more particularly indicated by long bones, moderately full muscles, which are firm, dense, and possessing great strength; tall figure, long face, high cheek bones; comparatively large front teeth; rather long neck; broad shoulders; complexion generally, though not always, dark; hair dark, strong, and abundant; strongly-marked features, and an entire system characterized by strength, toughness, and capacity for great endurance. Dr. Livingston [Fig. II] is a good illustration of the Motive Temperament.

[7.] *Very Large*.—You love work in which action is required; you possess great physical power, and capacity for severe and prolonged exertion of both body and mind. You are energetic, efficient, determined, and persistent; are adapted to active life, and to such enterprises as will give your energy, steadfastness, and perseverance full scope.

[6.] *Large*.—Are like [7], but in a less degree. Have strong feelings and

passions, but are also endowed with a powerful will and strong common sense with which to hold them in check. You are capable of great things, but need strong self-government and restraint.

[5.] *Full*.—You have a good share of the enduring, vigorous, determined, and efficient. You are not afraid of work, and your tastes and abilities fit you for active life.

[4.] *Average*.—You are not deficient in motive power, but can not endure a long-continued strain upon either muscle or brain. You can work hard, but are not particularly fond of severe labor, preferring light or sedentary employments.

[3.] *Moderate*.—You are deficient in the motive element of your constitution, lack strength for continuous exertion, and prefer sitting or lounging about to activity of any kind.

[2.] *Small*.—You are so poorly endowed with motive power that you will not work, or even walk or move, only when obliged to.

MENTAL TEMPERAMENT.

The predominance of the brain and nervous system give the Mental Temperament. It is characterized by a head relatively large, and a frame relatively small; oval or pyriform face; pale fore head, broadest at the top; delicately cut features; fine, soft hair, and delicate voice. It is well illustrated by the annexed illustration of Hugh Miller, [Fig. 12.]

[7.] *Very Large*.—Your brain predominates over your body, and your mental state has a great influence over your physical condition. You are refined and delicate in feeling and expression, and easily disgusted with anything coarse or vulgar; quick and delicate in your perceptions; rapid in your mental operations; emotional, sympathetic, aspiring, eager, and easily excited.

[6.] *Large*.—Are like [7], only in a less degree; are more inclined to mental than animal enjoyments; ambitious, clear-headed, discriminating, intellectually efficient, and calculated to lead in the higher walks of literature, art, or science, provided you have the necessary mental culture.

[5.] *Full*.—You are well endowed mentally, and calculated (with proper culture) to speak and write effectively, and to wield considerable influence in the realms of thought, and are efficient and capable of doing up a good life-labor.

[4.] *Average*.—Have a fair mental development, but it requires the advantages of education and other circumstances to call it out.

[3.] *Moderate*.—You have little love for literary pursuits, and would be apt to fall asleep over a good book.

[2.] *Small*.—You are dull of perception and comprehension, poor in memory and judgment, and hate literature.

The two following conditions—Activity and Excitability—depend principally on temperamental combinations.

ACTIVITY.



FIG. 12.—HUGH MILLER.

[7.] *Very Large*.—You are physically very lithe-limbed, quick of motion, agile—and mentally are equally facile, wide awake, eager, quick to think and feel, versatile, knowing, and brilliant. You are liable to premature exhaustion by overwork.

[6.] *Large*.—You embody in your organization the lively, restless, and active. You speak rapidly, comprehend quickly, and decide at once on the course to be pursued, and are in danger of excessive action, and consequent early exhaustion of the vital powers.

[5 and 4.] *Full or Average*.—You have a fair degree of natural activity and sprightliness, but are likely to hesitate before deciding how to act; are not lazy; do what you can well; but do not love action for its own sake.

[3.] *Moderate*.—You are rather inclined to inaction, and are rather slow and deliberate in your movements, and always take plenty of time to consider. You prefer a sedentary life, and are loth to exercise mind or body.

[2.] *Small*.—You are too slow to be of much service to yourself or anybody else.

To Cultivate.—Action—constant and determined action—is the requirement. Be ever on the alert to think, talk, and act quick, whenever occasion requires. Make a strong effort to overcome your inherent inertia.

To Restrain.—Do not be too ambitious, too grasping, too fretful. When tired rest, even to being lazy. Make your hours of daily labor short, and carefully cultivate economy of strength. Be satisfied with what you have, instead of trying and striving for more, and cultivate contentment.

EXCITABILITY.

[7.] *Very Large*.—You are remarkably impressible, very easily excited, subject to extremes of feeling; greatly exalted at one moment, and much depressed the next; driven now this way and then that by constantly changing impulses, and very much disposed to exaggerate everything, whether good or bad. Your need is to restrain this excitability—first, by avoiding all stimulating food and drink, and all unnatural or violent mental excitements; and second, by cultivating a calm, quiet, enjoyable frame of mind.

[6.] *Large*.—You are constituted as described in [7], only in a somewhat lower degree—too susceptible to external influences for your own welfare or that of your friends.

[5.] *Full*.—You are sufficiently susceptible to exciting causes, but not readily carried away by any sudden impulse; are self-possessed, and act coolly and with forethought.

[4.] *Average*.—You are very cool, deliberate, and placid, and allow external influences to sway you but little; act from judgment and not from impulse, and are very equable in disposition.

[3.] *Moderate*.—You are rather dull, and slow to perceive and feel; cold and passionless; are rarely elated or depressed, and are enthusiastic in nothing.

[2.] *Small*.—You are half asleep about everything—spiritless, listless, torpid, and soulless.

BALANCE OF TEMPERAMENTS.

A well and evenly balanced temperament is the most favorable to the attainment of perfect health, large abilities, perfection of character, and success in life.

Few are possessed of well-balanced temperaments; but the conditions that go to make temperament can, by right living, be changed and modified, precisely as the brain conditions, that go to make character, are ever being changed and modified for better or worse.

Life implies motion. We can not possibly remain in this world and remain stationary. We must either recede or advance; grow better or worse; attain a higher perfection of body and soul, or relapse into a lower condition—for stationary we can not remain. This as regards the elements that constitute character.

The same rule not only applies equally to physical life, but is more easy of demonstration. By food, rest, mental and physical exercise, we can so alter the relations that one set of governing organs bear to another, as in a few

years to make a very palpable difference in the physical life of the individual.

When the Vital Temperament is in excess, and the Mental and Motive deficient, the body should be actively engaged; plain food (containing the phosphates in excess) in moderate quantities should be rigidly used; the pores of the skin should be kept open by daily baths and friction; indulgences of every

A WELL-BALANCED TEMPERAMENT.

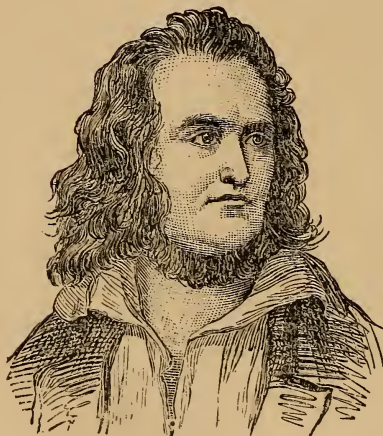


FIG. 13.—CHRISTOPHER NORTH.

nature should be shunned; a course of daily mental training—reading, studying, reflecting, conversing—is a necessary requirement. The faithful doing of these rules for one, two, or more years, will produce wonderful results in indicating a sure growth to a well-balanced organization.

When the Mental is in excess, stimulating food of all kinds should be avoided, and especially so should alcoholic liquors, tobacco, tea, and coffee; close mental efforts, cares, and worries should not be indulged in; pleasurable recreation and exercise should be daily observed.

And so, when the Motive is in excess, it only requires that the weak be made stronger, and the very strong be directed and cultivated to a normal standard, when a

uniform and harmonious temperament and character will inevitably result.

Excesses in any physical or mental direction run counter to the attainment of human perfection, and it only requires, in this right growth toward perfection, that, where mental developments or physical excesses exist, we perseveringly and understandingly obey the laws that guide to a well-balanced and harmonious whole.

SIZE OF BRAIN.

Size—other conditions being equal—is a universal measure of power. The larger the brain, the more force, power, and ability is there contained in it.

When a brain is large, and yet lacks power, it is because of a low quality of organization. A small brain, possessing high organic quality, may give expression to much force and power, but it is of a brilliant and superfine nature. The men for great occasions must possess a giant force of intellect, and this is only to be found in those having large brains of a fine organic quality.

An adult male brain, of a person of ordinary size, must, in order to possess any mental efficiency, measure twenty-one inches in circumference. In persons of very small size, twenty inches may suffice; but a circumference of twenty-one inches is necessary for the production of even very moderate mental power. Most efficient heads are twenty-two to twenty-three inches round. Twenty-four inches is the largest circumference usually seen.

The head of a male infant at birth is twelve inches in circumference, or nearly; at three months, it is fourteen inches; at six months, fifteen inches; at twelve months, seventeen inches. The increase is very gradual up to four and five years. At six years, it is about nineteen inches; at eight and nine, twenty inches. From this period it increases slowly, till, at fifteen or sixteen, it reaches twenty-one inches. At full manhood—say, twenty-one years—it raises from twenty-one to twenty-three inches—or, at most, twenty-four. Very seldom indeed is the head known to grow to twenty-five inches, and then it becomes defective in coronal height. Twenty-six inches in circumference is sure to be associated with disease of the brain, aggravated as it exceeds this.

Brain measurements in adults range nearly as follows:

7, or Very Large, $23\frac{3}{4}$ inches, and upward; 6, or Large, from $22\frac{3}{4}$ to $23\frac{3}{4}$; 5, or Full, from 22 to $22\frac{3}{4}$; 4, or Average, from $21\frac{1}{2}$ to 22; 3, or Moderate, from $20\frac{3}{4}$ to $21\frac{1}{2}$; 2, or Small, from 20 to $20\frac{3}{4}$. Female heads are half an inch to an inch below these measurements.

The above measurements can not always be relied on as the actual size and quantity of the brain, from the fact that heads are developed in different directions—some being round, others long; some low, and others high.

[7.] *Very Large*.—If your organic quality be good and your activity sufficient, you should manifest extraordinary mental power; and if there be also a proper balance between the various groups of faculties, you are capable of taking a place in the first ranks, among the intellectual giants of the age. Such a mind, backed up by adequate physical stamina, will overcome all obstacles, and achieve greatness in spite of all difficulties. You may not have had your full powers called out, but the capacity is here.

[6.] *Large*.—Yours is a mind of great reach and power, and you can, if you will, make yourself widely felt in society. You are capable of managing extensive enterprises, taking broad views of things, and of drawing correct conclusions from ascertained facts. If you are a scholar, you should be widely

known and admired in the sphere of letters, and exert great influence wherever the supremacy of mind is acknowledged. Much, however, depends upon the tendencies impressed upon your character by the predominating group of organs, and your power may be a blessing, or it may be a curse to yourself and to the world, according to the manner in which it is used.

[5.] *Full*.—With the proper physiological conditions, you are capable of accomplishing much, and attaining a high position in the direction of the leading faculties, acquiring an excellent education, and manifesting talent of a high order, but have not that commanding and all-conquering genius which can bend everything to its will.

[4.] *Average*.—With activity largely developed, and with good bodily conditions, you are capable of manifesting good talent, and of succeeding well in a business for which you are specially fitted. Out of this sphere your abilities would be common-place and your success small. You are quick of perception, but neither original nor profound.

[3.] *Moderate*.—You have sufficient brain, if conjoined with good organic quality and a fair share of activity, to give you a moderate degree of ability in practical matters, but little planning or directing talent. You will do best when working under the direction of persons better endowed than yourself with mental power. Strive to improve your intellect by means of reading, study, and the conversation of intelligent persons.

[2.] *Small*.—You are weak in mind, and need the guidance of other intellects in every undertaking; are incapable of managing any business.

EDUCATION.

We have so far seen how the conditions of Organic Quality, Temperament, and Size affect mental structure. These conditions are all capable of being modified, improved, by training and education. If this were not so, it were useless being born into this world, to live here in preparation for a higher existence. But that we can, by determined and persistent efforts, so educate, alter, train, and improve all our mental and physical organization as to attain a large measure of perfection of character, and therefore success in life, can not well be controverted.

The detailed means to secure this end will be found in SECTION III.

II.

MENTAL CONDITIONS.

I. AMATIVENESS.

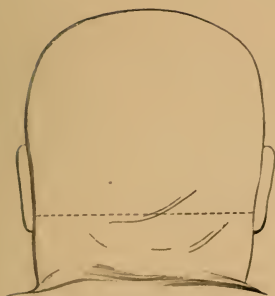


FIG. 14.—AMATIVENESS—LARGE.

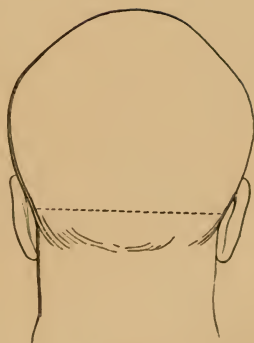


FIG. 15.—AMATIVENESS—SMALL.

MAN and woman, separately and individually, are in themselves incomplete, and they continue so until, through the growth and promptings of Amativeness, sexual love is born, and further, through the great primary office of the faculty, there is reproduced a new soul. Love is the great moving circle, and reproduction the pivot on which humanity moves and has its being.

Though placed at the very base of the brain, its right exercise, in conjunction with the governing faculties, discovers a spring-source of elevative and perfectional enjoyment that opens a world of tender and precious delights.

But it is only in its right exercise that the highest enjoyments are to be realized; for its abuse invariably results in misery—never happiness. And none

of the attributes that go to make man a duplicate of his Maker has been so abused, be-fouled, and wronged, as has the ignorance of the right use of Amativeness. The abuse of no other faculty has resulted in so much wretchedness, degradation, and utter damnation. It has over-spread the world with its wrecks of ruin, and planted its cankering thorn in thousands of wretched hearts. And in many instances it has done this under the veil of that terrible ignorance which overshadows the minds of men concerning the laws which govern this powerful affection, and the great end and object it was designed to work out.

Amativeness is situated in the base or back of the brain, and is called the cerebellum. It is divided from the cerebrum, or large brain, by a firm, strong membrane, but is connected at the centre, as are all the other organs. Its convolutions are much more dense than those of the large brain, showing that it has more power in proportion to its size. In man it constitutes one-fifth, and in woman one-eighth of the entire brain. This shows the mighty power that it exerts in character, and the importance of studying and learning its true end, and right use, action, and laws.

[7.] *Very Large*.—You possess in a very large measure the desire to love and be loved; are irresistibly attracted by the opposite sex, and are capable of exerting a like power over them. You are attractive and winning in your manners; very gentle and sympathetic, conforming to the tastes and desires of the one beloved; are devoted in your attentions; yearn continually for the caresses and endearments of affection, and are made utterly miserable by neglect and indifference on the part of the loved one. With deficient coronal development, or a low organic quality, you would be liable to the perversion of the procreative function and to ruinous excesses. See 6. *Restrain*.

[6.] *Large*.—You possess the love-element in a high degree; you strongly attract and are strongly attracted by the opposite sex; with ease win their affectionate regards or kindle their love, and have many warm friends, if not admirers, among them; the love-element will powerfully influence you for good or evil, according as it is well or ill placed. Rightly controlled, and made subservient to moral principle, it will be a source of strength and happiness—a blessing to yourself and others; perverted, it may lead to speedy and irretrievable ruin. *Restrain*.

[5.] *Full*.—You love the opposite sex with much tenderness; are somewhat ardent, but can control your desires; are very attentive toward those you love, honoring the other sex in a high degree, and giving your confidence and esteem with your love. You are well calculated to enjoy the marriage relation.

[4.] *Average*.—You may be warm and loving at times, but in general manifest only a fair degree of attachment to the other sex; can enjoy the marriage relation, but need to have your love called out and cherished by a loving com-

panion; are likely to be refined and faithful in your affections, and to honor as well as love your mate, if worthy and devoted to your happiness and welfare. *Cultivate.*

[3.] *Moderate.*—You are rather cold and indifferent toward the other sex, manifesting more friendship and respect than love; but esteem and friendship may lead to warmer feelings toward a truly congenial companion; so that while you might not find it disagreeable to live unmarried, you are capable, under favorable circumstances, of being happier in the conjugal relation. With large Ideality, you would manifest more admiration than affection for the opposite sex. *Cultivate.*

[2.] *Small.*—You are very indifferent toward the other sex, and have neither the desire nor the ability to win their love. *Cultivate..*

To Cultivate.—This organ, like any other, can be cultivated by judicious exercise. The exercise required is that which embodies the feeling of obligation, devotion, and love to the opposite sex. You should go into society as much as convenient, ever making (or trying to make) yourself as pleasant, entertaining, and agreeable as possible; especially should you court the society of amorily well-developed men and women, yielding yourself to the charm and grace of their manner, and try to drink in their inspiring influence. Marriage, when rightly entered into and rightly observed, will greatly help to growth into a full sexuality.

Its Perversion and Restraint.—As already mentioned, no other department of the body is so perverted as is Amativeness. Licentiousness, in its many-robed forms, stalks through the land. Young and old, married and single, in crowding thousands break through laws that environ pure chastity, unalloyed love, a sweet reproduction, to revel in the ruts that lead down to hell. Lust and love are as antagonistic as are hell and heaven. Purity of mind, of soul, and body, can not exist where lust dwells. No man and woman, married or single, ever exercised Amativeness in the direction of lust, but that a mutual antipathy and disgust was not sooner or later born of it. The antipathy and disgust may never find expression, but away down in the inner soul there will be ever-present the canker, corroding and blurring the love that might have been.

The great primary object of the sexual element is reproduction, and *reproduction only*, and when this divine purpose is thwarted or ignored, so sure as day follows night do misery, sorrow, unhappiness, and premature death result. Not since the first days of the world, or since Adam woke up and found Eve at his side, has love even developed when lust was present.

Do you wish, with the partner of your life-plans, to grow into a love that, in depth, purity, and sweetness, is akin to the loves of the angels *live a life*

of CHASTITY, using Amativeness for the magnetic expression of love by kisses, endearments, and caresses, and the sexual department only for the multiplication of intelligent beings in the image of the Eternal One.

And this can be done by a reasonable amount of persistent effort. First, by the avoiding of all manner of food and drink that in their use possess a tendency to stimulate and inflame the sexual element. Persons using tobacco, strong tea or coffee, can not live a pure, chaste life. It is as impossible for them to do so, using these articles, as to develop high Christian graces. Plain, unstimulating food is a continual necessity. Perfect cleansing of the body by the daily bath is required. The clothing should be loosely worn. In women no corsets or constriction of any kind should be tolerated. Physical exercise should daily be taken in proportions sufficient to make sleep sound and refreshing. The mind should be directed in channels that ignore the sexual element. Cultivate the pure, the intellectual, the moral, as a means of rising above the passionate, and elevate yourself to a high human plane.

For more elaborate arguments and plans for growth into a more chaste and true life, see chapters on "Amativeness—its Use and Abuse," and "The Law of Continence," in the author's large work, entitled "THE SCIENCE OF A NEW LIFE."

(A.) CONJUGALITY.

Before even Amativeness is called into play, there is (or should be) a desire for a harmonious mating and union with one of the opposite sex—an attachment to but ONE conjugal partner. This choosing of a sexual mate, and remaining faithful to it, is observable among some of the lower animals—the eagle and lion, for example. Its full development is a necessity to perfect sexual love. It is located on the lower and back part of the head, between Amativeness and Adhesiveness.

[7.] *Very Large*.—You will be apt to select some *one* of the opposite sex as the sole object of your love, who will be to you the embodiment of all that is pure and lovely, whose faults you will overlook, and whose excellences you will magnify. You will require the same exclusive attachment in the one selected, and, when fully satisfied in this respect, will enjoy the marriage relation very highly. Care should be taken to bestow your choice where it will be likely to be reciprocated, for failure in this direction would very seriously affect your life plans. *Restrain*.

[6.] *Large*.—You desire to find one, and but one, sexual mate; will experience the keenest disappointment when love is interrupted. Being well

mated, you will find your highest happiness in the society of the one you have chosen, all of whose virtues and attractions you will fully appreciate. You will allow nothing to alienate the affections. *Restrain.*

[5.] *Full.*—You can love cordially, yet are capable of changing your object; will love for life, provided circumstances are favorable; yet will not bear anything from a lover or companion, and if one is interrupted can readily form another.

[4.] *Average.*—You are disposed to love but one for life, yet capable of changing the object of your affections. *Cultivate.*

[3.] *Moderate.*—You are inclined to love only one, yet allow other stronger faculties to interrupt that love, and are liable to be led astray by new faces, and to allow an old love to be supplanted by new ones. *Cultivate.*

[2.] *Small.*—You have little respect for the conjugal relation, and seek the promiscuous society and affection of the opposite sex rather than a single partner for life. *Cultivate.*

To Cultivate.—You should not allow new faces to interfere with your present love, but should ever strive to centre your hopes, desires, aims, and purposes in the one already beloved. Though married, your every-day association with your conjugal partner should be a perpetual courtship, ever avoiding seeing the undeveloped and undesirable, and ever admiring and cultivating the excellences that were first paramount in awaking love. You should remember that inside the bonds of a true conjugal love is only to be found that perfection of happiness and intensity of love that exists in no other physical condition.

To Restrain.—This is hardly necessary, only where the chosen one dies, or where love is in any way blighted. When this occurs, do not allow yourself to pore over the bereavement, but direct your mind in other channels. Seek society, and try to appreciate the excellences of others.

(2.) PARENTAL LOVE.

(*Philoprogenitiveness.*)

The love of offspring—of one's own children—especially of new-born helpless infancy and little children, is a necessity in a perfectly organized mother and father. Parental Love, when fully developed, delights in little children, and the smaller and more helpless they are the more it loves them. It revels in their presence, and sees in their mute actions and half-discovered smiles a glory that is beyond all else. It can talk with children, make itself understood by them, and this without requiring to utter a word. It loves to fondle, caress,

and play with children; can never see a pretty child without wanting to kiss it, and is always the child's friend, advocate, and protector.

Persons largely possessed with this faculty are enveloped with a magnetism that, without a word or action, draws all children toward them, making friends at once with them. The children trust them at sight, and love them as quickly.

Those who have the care of children, as well as all teachers of children, should possess it in full, for in this lies the great secret of success with the young.

It is large in writers for children, toy-makers and sellers, and is stronger in women than in men. Unmarried females, or married ladies who have no

children, oft-times express the workings of this faculty by kissing, fondling, and caressing animals.

This affection is liable to great abuses—for, when too energetic and not regulated by judgment, it leads to pampering and spoiling children, indulging them in everything they desire, and so proves the ruin of the very object it wishes to benefit.

When the organ is deficient, children are regarded with indifference, are felt to be a heavy burden, and they generally are abandoned to the care of menials, or altogether neglected.

The organ is located in the occipital region of the brain, corresponds with the occipital protuberance, and can be found by drawing a line from the eye to the top of the ear, and

continuing it on to the middle of the back of the head, under which point it is located. When large, the head extends back from the ears a great distance; and when small, the back of the head appears to rise almost perpendicularly with the neck.

[7.] *Very Large*.—Your love for children is intense, and you almost idolize your own children, and grieve greatly over their loss. You are apt to spoil them by pampering and hurtful indulgences, or by allowing them to rule instead of yielding obedience. If you have children, you suffer groundless apprehensions on their account, especially when absent from them, and the death of one of them would affect you intensely. *Restrain*.

[6.] *Large*.—As a parent you would be tender and indulgent, perhaps, to a

LARGE.



FIG. 16.—QUEEN VICTORIA.

fault, unless restrained by high moral considerations, and are too apt to overlook the faults and imperfections of your young favorites, whether your own children or those of your friends. You are passionately fond of the society of the young, who are equally fond of you, and you will have groups of children clustering around you whenever you go among them. You must keep this faculty strictly under the control of moral principle, or it will lead to harm rather than good to the little ones you love so well.

[5.] *Full*.—You are capable of loving your own children well, and will do and sacrifice much for them, but will not be over-indulgent, and will feel no very strong attraction toward children generally, or toward animal pets.

[4.] *Average*.—You will love your own children, but will care little for those of others. If Adhesiveness and Benevolence be large, you will be tender toward the helpless infant, but will like children better as they grow older. *Cultivate*.

[3.] *Moderate*.—You are rather indifferent even toward your own children, if you have any, and cold toward all others; can bear little from them, and are not calculated to win their affections. You care nothing for pets. *Cultivate*.

[2.] *Small*.—You care little for your own children, and still less for those of others, and are utterly unqualified to have charge of them. *Cultivate*.

To Cultivate.—This can be done by enjoying the society of children, assisting them in their little plans, playing and romping with them, sympathizing with them in their misfortunes, and laughing and relishing the fun they may develop in their plays and pastimes.

In no way can you so enjoy a pleasant time as in the company of sweet, healthy, merry childhood, absorbing from their overflowing vitality new strength and renewed youth.

If married and childless, you should adopt two or more children, and in the education and providing for them you will find the pleasure that comes of well-developed parental love.

It seems contrary to the laws of Nature that a married couple could bear children and not have a strong love for them; but in thousands of instances is this the fact, and it is to be explained by the supposition that these children were not the children of desire and love, but otherwise of misdirected Amativeness—lust. When children are brought into the world under right conditions, knowingly and understandingly, with a strong and loving desire therefore, there will be no need of suggestions for the cultivation of love for them.

To Restrain.—Thousands of children fail to reach puberty because of the over-indulgence of the parents, causing a total disregard of the laws that govern their growth into health, completeness, and beauty. *Judgment should ever be exercised over affection*. They should not be pampered with unhygienic

food and sweetmeats, nor should they be dressed up with bare legs and arms to show off their doll-like beauty. More children have been sent into premature graves through the mode of dressing than in any other way (excepting, perhaps, wrong food and patent medicines.) One child should not be made a favorite over another, for this invariably results, sooner or later, in ill-will and feeling. Petting a child one minute and punishing it the next shows a large development of parental love and a sad deficiency of judgment, and never yet failed to spoil a child. You should be neither too strict nor too indulgent, and should endeavor to impartially love them, associate with them, direct and educate them.

(3.) FRIENDSHIP.

(*Adhesiveness.*)

Next in importance in our social relations to the desire for a conjugal mate, and attachment to one's own offspring, is that of the origin and fountain of friendship—that strong social feeling which makes all the world akin; the element that forms societies, communities, nations; that forms copartnerships in trade, business corporations of all kinds, societies of every description, associations in all their multifarious characteristics—states, nations, and kingdoms.

Without this or a kindred faculty, mankind—instead of being brought together into cities, towns, villages, companies, and families—would have wandered up and down on the earth alone, without society, and without all the immense benefits resulting from social life. For isolated man is weak, but associated he is powerful.

The feeling of friendship—brotherhood—"is first felt toward those of our own household or family. It puts out its tendrils and binds them closely to us. The vine of brotherhood grows around brothers and sisters. It plants its roots in the soil of home. It gathers its nourishment from the crumbs that fall around the home-table. It winds its tendrils first around the inmates of the dear old paternal roof. It next reaches out to early associates and more distant relatives, and then winds them into the folds of brotherhood. It next extends its arms to acquaintances, and next to their friends and acquaintances, till at length it reaches its embracing tendrils around the entire race."

Strong Adhesiveness is a necessity to success in all kinds of business; for its exercise secures customers for the merchant, clients for the lawyer, patients

for the physician, patrons for the teacher, hearers for the preacher, work for the mechanic, markets for the farmer, and votes for the politician.

The organ of Friendship is to be found just above and outward from Parental Love. When it is large, the head is wide through this organ. It is usually much larger in women than men.

[7.] *Very Large*.—You love your friends with the utmost tenderness and intensity. You take great interest and delight in the exercise of friendship; are unwilling to think or believe ill of your friends, and are ready to make any sacrifices for them. Your friends may be few, but they will be dear, and your attachment ardent and strong. As your friends are human and have their weaknesses, you should endeavor to keep your heart free from too greatly idolizing them. *Restrain*.

[6.] *Large*.—You are warm-hearted, social, cordial, and affectionate in your friendships, and enjoy the society of your friends in a high degree; you cling to those you love through all changes of time and circumstance. Once a friend, you are one for ever—in adversity as in prosperity—to aid, encourage, sympathize with, and console while living, and to mourn when departed. You must be careful in the choice of your friends, for you are liable to suffer much from the unworthiness and ingratitude of those to whom you may become attached.

[5.] *Full*.—You make a companionable, warm-hearted friend to those whom you deem worthy, but are not disposed to sacrifice too much in their behalf; cordial in your intercourse with those around you, and disposed to make friends, but your attachments are not always lasting, and you do not bind others to you by very strong bonds of affection; neither are you likely to make many enemies.

[4.] *Average*.—You can make friends, and are capable of considerable affection for them under favorable circumstances, but will not be likely to mourn greatly over their absence. *Cultivate*.

[3.] *Moderate*.—You may be somewhat fond of society, and exercise some attachment to friends, yet will sacrifice it upon unimportant occasions; and though you may have many acquaintances, you will have no intimate and very dear friends. *Cultivate*.

[2.] *Small*.—You think and care little about friends; take little delight in their company, and prefer to live and act alone. *Cultivate*.

To Cultivate.—The right cultivation of this organ, when deficient, is very important to all whose aim is success in life. You should not wrap yourself up in the frigid cloak of selfish isolation, but should cultivate friendship by associating freely with those around you, ever opening up your better nature to the reception and expression of cordial friendship. To live alone, and close the avenues of warm-hearted friendship, is to exclude one of the highest pleas-

ures of living. You should try to ever cultivate cordiality and brotherly love toward all mankind, and when traveling by sea or land you should "scrape acquaintance" with your fellow-travelers, freely exchanging views and feelings by social intercourse and friendly gossip.

In business you should especially cultivate your friendship, taking a strong interest in the hopes, desires, and aims of all those with whom you come in contact,) whether they be immediately related to you in a business way or otherwise,) advising, encouraging, and assisting them if necessary. The doing of this with an earnest desire will effect a wonderful influence in your own material prosperity and happiness of mind.

To Restrain.—Though friendship should thus be cultivated, yet great care should be taken to choose for intimates those who will return good for evil, or at least will endeavor to do so. All are liable to form improper associations, and when this is done you should break them off as soon as you are convinced of their injurious tendencies. In doing this you should do it thoroughly, exchanging no ideas, letters, or looks—banishing as far as possible all ideas of the person loved; and to more effectually do this you should busy yourself about other matters, so as to enable you to forget all about the person. The exercise of friendship should at all times be kept under the guidance of the intellectual and moral sentiments, so as not to be bestowed upon unworthy objects.

(4.) INHABITIVENESS.

Inhabitiveness brings us to the old homestead, with its wealth of home-love and home-instincts—the dearest, loveliest place in the world—"sweet, sweet home." Out from large Inhabitiveness came the poem so universally echoed: "There is no place like home."

Away from home, Inhabitiveness is miserable. Visiting, traveling, journeying, rambling, "home-sickness" is sure to result.

It is evident that Inhabitiveness demonstrates that every family should possess a home; and if God has given man a love of home, He has given him a right to a home; and so he should select one place out from the broad earth, and there build himself a home; there make happy his companion; there rear and educate his children, entertain his friends, gather in the good things of life, and under his own "vine and fig-tree" enjoy them.

Every family should make it one of their first objects in life to secure a home of their own, be it never so humble, where they will not be compelled to move, or else gratify the extortionate demand of some unfeeling landlord;

where rent-days come and go unheeded; where no close-fisted owner can turn them homeless into the streets, or sell their furniture at auction for rent. A home of our own is a necessity to the full enjoyment of the domestic affections, and the comfort and happiness of the family.

Patriotism—the love of country—is an outgrowth of Inhabitiveness.

The organ of Inhabitiveness is located directly above Parental Love, and between the two organs of Adhesiveness.

[7.] *Very Large*.—Your love of home is very strong, and you are liable to home-sickness when away from it, especially for the first time. You will suffer almost any inconvenience rather than leave home, and prefer remaining in an inferior house to changing. *Restrain*.

[6.] *Large*.—You are very strongly attached to home; love your native land with a pure devotion; leave your place of abode with great reluctance, and are home-sick and miserable if compelled to remain long away from it. You become strongly attached to any place where you may reside; desire above almost everything else a home of your own, and when you have one, can scarcely be persuaded to leave it for a day.

[5.] *Full*.—You manifest considerable attachment to home and country; prefer to live in one place, and surround yourself with the comforts of domestic life; feel some regret in leaving the place of your birth, or of long residence, but can easily change if circumstances require it; and are not likely to get home-sick, even if compelled to remain absent for a long time.

[4.] *Average*.—You have some love for home, but can change your place of abode without much regret, and are not inclined to expend much time or money in improvements, or in surrounding yourself with home comforts. You are never home-sick, and if Locality be full or large, are fond of traveling. *Cultivate*.

[3 or 2.] *Moderate or Small*.—You care little for home or country; are cosmopolitan in your tastes, and indifferent about places. You like to travel, and with Continuity small, enjoy constant change of scene. *Cultivate*.

To Cultivate.—To increase the activity of this organ, a home with a small piece of land attached should be secured. You should improve it by planting fruit trees add shrubbery, multiplying conveniences about it, staying much at home, indulging a love for it, and dwelling on the associations and memories connected with it. Especially should you avoid moving from one place to another, for this has a tendency to harden and enfeeble the organ.

To Restrain.—Go abroad, travel, visit friends at a distance, read books of travel, and become interested in other homes and lands than your own.

(5.) CONTINUITY.

In all mental efforts and pursuits requiring application, the ability to dwell

on one thing at a time—to concentrate the mental energies into a focus—bring all the powers consecutively and connectedly to bear upon one point—is a grand necessity to success. He who concentrates every quality of his mind upon any subject, abstracting his thoughts from everything else, forgetting all but the one thing, and pours his concentrated powers upon it, until he grasps it completely and makes it his own, can not help attaining success in the direction aimed at. “One moment’s pure, solid, close, abstract thought upon any subject, is worth more than a whole week’s wandering, desultory, inconstant thinking. The one burrows into the subject; the other glances around it. The one snatches it with power, and masters it at once with a giant’s strength; the other tugs away at it like an infant trying to move a mountain. The one sees

LARGE.



FIG. 17.—ROBERT LOWE.

it in an absolute reality in the clear sunlight of perception and reason; the other gets only a dim outline of it in the mists and darkness of doubt and uncertainty.”

In all occupations requiring application—as the logician, student, artist, musician, lawyer, chemist, etc.—large Continuity is a necessity in the attainment of perfect success; whereas, in some pursuits—as salesman, where many customers are to be attended to, ticket agents, conductors, editors, and other occupations, requiring versatility rather than application—moderate or small Continuity may be a requirement.

The organ of Continuity or Concentrativeness is located above Inhabitiveness and below Self-Es-

teem, and forms a semi-circular area like a new moon, horns downward. When large it gives a general fullness to that region, and when small a marked depression will be noticeable.

[7.] *Very Large*.—You have great application; fix the mind upon objects slowly, and can not leave them unfinished; are apt to be tedious and prolix, and to exhaust the patience of your hearers or readers, as well as the subject of discourse. All sudden changes are distasteful to you, and there is a tendency to a monotonous sameness in everything you do. *Restrain*.

[6.] *Large*.—You have great capacity for following out a train of thought, and concentrating all your faculties upon one subject, and are noted for thoroughness in your studies, or in working out the details of any plan you have to execute. When you have commenced any piece of work, you wish to finish it before commencing anything else, and are annoyed by interruption or change of programme. In talking or writing you are liable, unless you take pains to guard yourself against it, to become prolix and tedious; tell long stories; are sometimes absent-minded; very persistent and steady in any course of action determined upon, and have no patience with fickleness or sudden changes of plan. *Restrain*.

[5.] *Full*.—You like to carry out to completion anything you have commenced, but are not greatly annoyed by interruption, and can lay down one thing and take up another without much disadvantage. Are tolerably thorough and patient; can concentrate your thoughts when occasion requires it, and follow out a subject in all its details, but are not inclined to be tedious or "long-winded."

[4.] *Average*.—You can concentrate your thoughts upon one thing, and dwell upon it till fully elaborated, or you can readily divert your attention to other matters; prefer to do one thing at a time, but can have several irons in the fire at once, and attend to them all; are capable of consecutive thinking, but never tedious, and generally talk or write to the point.

[3.] *Moderate*.—You love variety; change readily from one thing to another; commence many things that you never finish; think clearly, perhaps, but not always consecutively; lack connectedness and application, and should aim at more fixedness of mind and steadiness of character. *Cultivate*.

[2.] *Small*.—You are inclined to be very rambling and incoherent; very ready to begin, but having too little perseverance to finish; fly rapidly from one thing to another, and no one ever knows where to find you, or in what mood to receive you. You talk about several things at once, and the listener is seldom much wiser for the information you seek to impart. You should have been a butterfly. *Cultivate*.

To Cultivate.—Fix the mind, and keep it fixed, on one single subject for a long time, and avoid interruption and transition. The following of some occupation that requires application hour after hour is a certain method of increasing the growth of the organ. Much can be done by force of will, but this will do vastly more. The Americans, as a rule, are deficient in Continuity, and one great reason for this is the mode of education. Crowding so many studies upon the attention of children in one day—devoting a few minutes to reading, a few minutes to spelling, a few more to writing, a few more to arithmetic, etc., can not help resulting in small Continuity. Children should not have more than two branches of study in a day—one in the morning and one in the afternoon—and each day in the week two different studies, to be continued and repeated weekly on the day set apart for the two particular

branches of study. The doing of this would result in more real knowledge, and establish a character for more thoroughness in all of life's efforts, than ever will the present mode of crowding and cramming a dozen studies a day, the evident results of which are that the children receive but a superficial knowledge of things—a knowledge that rarely goes below the surface.

To Restrain.—Make constant efforts to be less prolix; move rapidly from one thing to another, dwelling on nothing long, and otherwise reverse the directions given in the preceding paragraph.

(E.) VITATIVENESS.

The love of life, the desire to exist, and the dread of premature death, is an inherent principle in all mankind, as well as many of the animal kind; for, though interwoven with grief and sorrow, pain, misery, and wretchedness, life is sweet—a blessed boon, and the love for it prompts us to do and dare for its preservation.

Persons in whom the quality is very large will resist disease and the results of physical accidents that would destroy the life of those in whom it is weak. These persons love life, and determine to cling to it and retain it, and by this quality of resistance and determination they ward off the approach of premature death.

The same quality that renders life and the desire to preserve it so sweet, also renders death proportionally abhorrent, that it may be avoided. And the existence of this organ as a part of the spiritual man, is a proof against the cessation of being, and in favor of the immortal nature of mind. It is the life of mind that it loves—the life of the thinking, loving, enjoying principle.

The organ of Vitativeness is located just behind the ear, nearly under the mastoid process, and between Combativeness and Destructiveness. When large it extends back of this process, and gives great width to the head behind it.

[7.] *Very Large.*—You shrink from death and cling to life with the utmost determination against disease and death, and will not give up to die to the very last, and then only with difficulty; your dread of premature death is too great, and you should learn to look at it through the medium of faith and hope. *Restrain.*

[6.] *Large.*—When attacked with disease, you struggle resolutely against it, and will not give up to die unless forced to do so. Having large animal organs, your desire for life will be on account of this world's gratification; with

large moral organs to do good and promote human happiness, or with social faculties you love life for its own sake, and to enjoy the pleasures connected with the family relation.

[5.] *Full*.—You love life and cling tenaciously to it, and can resist disease with considerable power; have no great dread of death.

[4.] *Average*.—You enjoy life, and cling to it with a fair degree of earnestness, yet by no means with passionate fondness; you have less power to resist sickness and death than one more largely developed in the region of Vitativeness. *Cultivate*.

[3, 2.] *Moderate or Small*.—You like to live, but do not care about existence for its own sake. May like to live on account of family or friends, or with a view to do good in the world, but will yield up your existence with little dread or resistance. *Cultivate*.

To Cultivate.—This organ requires cultivation as much as does any other faculty, and even more so—for lacking Vitativeness, and the power to resist premature death, and the “innumerable ills that flesh is heir to,” we lose through early dissolution the opportunity to cultivate our nature in the direction of a high and perfect standard, so that the desire and tenacity to cling to life is not a wrong, but a right—a virtue. The preservation of health and life is a paramount duty, and sickness and premature death, whether caused by broken physical laws or suicide, is a sin, and most wicked. The desire to live should habitually, hourly and daily, be cherished, and all feelings that suggest premature death should be avoided, for such feelings do more to induce the death thought of than can be well imagined.

But you will say: “Are we not to be in readiness for death when God ‘calls us?’” Most surely so, if God really did “call” us. But He never does so, never has done so, never will do so. You go of your own accord, of your own free will, and when you go before reaching the years allotted to man’s natural life, you do so because you have broken, slighted, and outraged the law that God has established for the healthy growth of your mind, soul, and body into ripe old age and a *natural death*—and, because natural, *desira*—no matter how large the quality of dread and resistance may have been.

It is right that we should cultivate a dread and resistance of disease and premature death, for disease and premature death are painful. They imply a greater or smaller amount of suffering, agony, unhappiness, and misery; whereas health implies happiness; and a natural death—resulting when the physical nature is worn out and tired, and the spiritual ripened and full-grown, and ready to escape into a condition that will favor a continual growth into a more perfect state—is pleasurable, not painful; desirable, not to be dreaded. Death should be to life precisely what the retiring to sleep is to the day’s physical labor—a great desire, an intense happiness.

(6.) COMBATIVENESS.

LARGE.

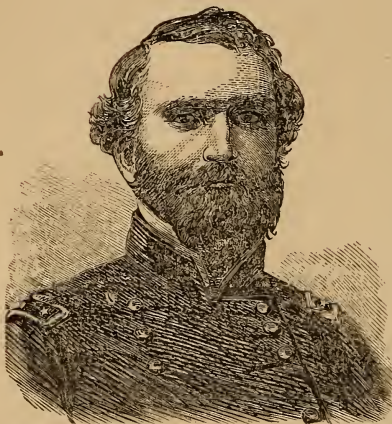


FIG. 18.—GENERAL THOMAS.

To resist wrongs, to overcome obstacles, to protect oneself from being down-trodden, to accomplish great projects involving opposition, and to do all this with determination, resolution, boldness, and courage, is the office of Combativeness when rightly directed.

Its proper office is not to fight, but to give spirit, ambition, zest, and fire to the character, goading the other faculties on to activity, exertion, and vigorous efforts—to bold attempts, brave encounters, and great undertakings.

It is the element that in every undertaking lays hold with courage and determination—with the “I-can-and-will” requirement to success; whereas small Combativeness is ever saying, “O I can’t

if I try,” and is thus ever rendered inefficient and helpless.

Do you aspire to be a successful merchant, or a great reformer, or a powerful preacher, or a skillful healer of the sick, or to personally grow into a higher spiritual life? You will ever require the aid of Combativeness. To accomplish any life-plan, a long and almost unbroken series of small and great obstacles have to be overcome, and to urge our way through these boldness, force, energy, resolution, and unflinching determination are required.

When Combativeness is excessive, perverted, or not directed by the higher faculties, it produces the most undesirable results—quick, fiery temper, fretting, scolding, pugnacity, ungovernable, fault-finding, cross and ugly feelings and conduct, bickerings, lawsuits, wranglings, threatenings, animosities, and sometimes leads to rowdyism and fighting. “In characters where it is strong, it is abused unconsciously. It engenders the habit of sharp speaking, a pert and tart kind of pleasant fault-finding, which is very annoying to others, often

planting a sting in their bosoms which they can not expel. It often gives the ability and the disposition to carry on the tongue a long, sharp dirk, something like the dagger which the serpent carries; and it is run remorselessly into everybody's heart that happens to do or say anything that does not exactly please. In characters where it is strong, it gives a wonderful disposition and ability to use sharp, sarcastic, venom-toothed words; words that bite, and sting, and corrode; caustic words that eat into the quick, and make one's soul smart as though an adder had stung it."

Combateness is located behind and above the ears, about an inch and a half from the top of the ears.

[7.] *Very Large*.—You are remarkable for the resolute, determined, courageous, and fearless way you grapple with and overcome any obstacles that may obstruct your plans and purposes; no difficulties or dangers ever baffle you, and you love and prefer hazardous enterprises. With motive power predominant, prefer work that involves muscular labor, and a rough, daring life; with small caution, have more valor than discretion; and with deficient moral sentiments are apt to be quarrelsome, desperate, and dangerous. *Restrain*.

[6.] *Large*.—You are determined, resolute, and brave; always ready to resist encroachment upon your rights; fond of opposition; delight in opposing obstacles, and are energetic in carrying out your plans and purposes; in danger are cool and collected, and never lose your presence of mind.

[5.] *Full*.—You are like [6], only in a less degree; courage, energy, or disposition for argument you do not lack, but you are not inclined to be quarrelsome, contentious, or fault-finding. You may consider yourself happily endowed in respect to this elementary character.

[4.] *Average*.—You evince the workings of this organ according to circumstances; when vigorously opposed, or when any of the other faculties work in conjunction with Combateness, you show a good degree of courage and energy; but when large Cautiousness or Approbativeness works against it, are at times irresolute, and even cowardly. *Cultivate*.

[3.] *Moderate*.—You rather lack efficiency, and are too little disposed to assert and maintain your rights; when opposed, you give way too readily; contention and argument you endeavor to avoid, and when your rights are interfered with show little or no resentment, and will surrender much for the sake of peace. *Cultivate*.

[2.] *Small*.—You are inefficient and inert; never feel strong, independent, and self-reliant, and are so deficient in energy and spirit as to be unable to accomplish much. *Cultivate*.

To Cultivate.—A full development of Combateness being such a necessity

to success in all plans, purposes, aims, and objects of life, the constant and persistent cultivation of it when deficient should be a daily and hourly law. To this end you should court opposition and surmount it, engage in debates and mental contests involving the merits and demerits of politics, art, science, and religion, resent promptly any appearance of advantage, and never allow yourself to be over-ridden without an effort to defend your rights and position. Especially should you, in any undertakings you may plan, whether they be important or insignificant, ever lay hold of them with a courage and a determination not to fail. Ever keep in mind the language of a strong Combativeness: "*I can and I will*;" never indulge in a "*I can't*," or (provided you are right) allow yourself to be beaten; but otherwise push, and follow up so closely and energetically as to carry all before you. Speak out courageously, fearlessly, and emphatically, as though you meant all you said, and intended to make others feel it, and back your assertions up with the *doing* of it. Ever doing this, success in a large measure can not help being yours.

To Restrain.—This is hardly necessary, only when excessive, perverted, or not governed by the higher faculties. There is not a person more to be dreaded than a man or woman having large perverted Combativeness. They embody and express without much effort more sharp-pointed, double-refined pain and misery to those whose misfortune it is to be associated with them than does the perverted expression of any other faculty. Everlasting ill temper, contrariness, contradiction, disputes, fretting, fault-finding, etc., are positive obstacles in the attainment of perfection of character and happiness. The first effort in the cultivation of a right expression of Combativeness should be in the direction of health. Ill health has a wonderful effect on this organ, (as for that matter it has on all organs,) and the attainment of perfect health by the right observance of physiological laws will do much to help to the desired end. You should avoid debate involving exciting discussions and conflicts of opinion, and never allow yourself to speak sharply or angrily, but always endeavor to do so mildly and pleasantly. Never scold, swear, or "blow up" any person, and ever endeavor to restrain your temper when it manifests an indication to express itself.

(7.) DESTRUCTIVENESS.

This is the quality that lays open the broad way that makes possible the civilization of the whole earth. It furnishes the force-element that destroys and exterminates, that builds and repairs. It is capable of great severity,

harshness, and delights in causing pain. Perverted, there is born of its exercise revenge, malice, a disposition to murder, etc.

Its legitimate office is to give force to the action of the other faculties and energy to the whole character. With Firmness, it is the spring-source of that great requirement to success, *perseverance*. "All men of energy, of bold and resolute determination, of vigorous action, of strenuous endeavor, and of thorough-going force, are strongly endowed with this faculty. It gives power to the will, vigor to thought, and success to action. It is pre-eminently the faculty of *success*. It digs success out of every enterprise it undertakes. Look around you at the successful men in the conflict of life—they have strong and active Destructiveness. It is necessary in every business and pursuit, even in the pursuit of moral good. The moralist must have it strong, or his morality will be weak and sickly. The religionist has it strong, or his religion will be but a faint desire, and it will never show itself in noble actions—in self-denial, in strenuous spirit-struggles for good. To overcome the undue exercise of the selfish sentiments and propensities, to curb the appetites, to bridle the lusts, to resist temptations, and to labor with a manly boldness and vigor for the higher vantage-ground proposed by religion, is a work of indomitable energy. The reformer has great need of this power of mind. He has to oppose old errors, old practices, time-honored usages, and work his way against the strong tide of popular sentiment and the mighty barrier of popular prejudice. Silent will be his tongue, and palsied his hand, if he is not strongly endowed with the energy and power of Destructiveness."

Every man and woman who aspires to high endeavor has need of the strong impulse given by this stirring, pushing, daring, restless energy of soul.

When large Combativeness is not held by the strong rein of self-restraint, it often over-runs all bounds of moderation, and bursts out in violent passion, in deep anger, in boiling resentment. When stirred to hatred, it is deep and almost uncontrollable. It is the madness of the bull-dog, the deep, vindictive rage of revenge. It is the feeling that holds grudges, that cherishes resentment that burns in a fire of perpetual hatred. It wars against forgiveness, and is the seat of everything that is black and revengeful in malicious hatred.

The organ is located above the upper junction of the ear with the head, and extends about an inch and a half above this junction. Its prominence gives breadth to the head at this point, and when very large it makes the head nearly round, like the head of the bull-dog.

[7.] *Very Large*.—You possess great executive ability, and can, when necessary, put forth tremendous energy; when thoroughly provoked exhibit the

most powerful indignation, even to rage and violence; take pleasure in destroying and exterminating whatever seems inimical to your wishes, or stands in the way of your plans; you can endure pain heroically, or, if need be, inflict it upon others without compunction, if not with positive pleasure. *Restrain.*

[6.] *Large.*—You possess the determination, force, and energy necessary to remove or destroy whatever impedes progress. You are inclined, when angry, to use forcible language, and in the expression of your indignation to be

LARGE.



FIG. 19.—COUNT BISMARCK.

very bitter, severe, and cutting; you take pleasure in breaking, pulling down, uprooting, and destroying. *Restrain.*

[5.] *Full.*—You evince a sufficient amount of this faculty to give you force, determination, and, when aroused, indignation, but are not disposed to be vindictive, cruel, or unforgiving. You will more likely show your anger in sarcasm and bitter invective than in acts of violence; but if too much provoked you may resort to force; in business will develop a good degree of fortitude and energy.

[4.] *Average.*—Are like as described in [5], only in a lower degree. *Cultivate.*

[3.] *Moderate.*—You are not very forcible, executive, or severe; your anger is not deep, and you threaten more than you execute; you shrink from pain,

and inflict it upon others with a great deal of reluctance. *Cultivate.*

[2.] *Small.*—You are too tender-hearted; very deficient in energy; can neither bear suffering with fortitude, nor inflict even necessary pain without great compunction. *Cultivate.*

To Cultivate.—In cultivating this faculty care should be taken that it is exercised under the control of the higher faculties. Its legitimate office being to destroy and break through difficulties, its power can be increased by cultivating force and executiveness, by surmounting obstacles, and throwing yourself into those situations where you are obliged to cope with difficulties. You should take life as it comes, in the rough, and with a zest put your plans

through all that opposes them. Under the direction of Conscientiousness, exercise it against the wrong and in urging forward the right. Shield the innocent and oppose the guilty; fight public evils, such as intemperance, tobacco, and the like. Secure unimproved land, and in the felling of trees, blasting rocks, tearing up roots, plowing the ground and cultivating it, hunting, etc., you will greatly help the development of the organ.

To Restrain.—This faculty is generally too large, comparatively, and assisted by wrong food and drink is also abnormal in expression, and therefore requires a hundred-fold more regulation and restraint than cultivation. You should cultivate a mild, kind, and forgiving spirit, and when you feel your anger rising, or are inclined to be harsh, sarcastic, cruel, contrary, revengeful, or malicious, with a firm will check it at the first indication. This can be done with a large measure of success by the principle of *diversion*. "When you find your wrath rising unduly in conversation or business, turn on your heel and banish the provocation, however great, by doing or thinking of something else—something that shall effectually withdraw your mind from the aggravation and consequent anger. This dwelling on them, while it seldom obviates any evil, only still further sours the temper and re-enlarges destruction. Reflect in addition that the error may possibly be yours—that your enemy thinks himself wronged as much as you do, and justifies his course as much as you do yours; that to err is human; and that the cause of the dispute may possibly be on both sides; that even if he alone is in fault, yet that, as you hope to be forgiven, so you must be willing to forgive; that even supposing the worst, to turn the other cheek is Christian, and to overcome evil with good is divine. This diversion, in connection with these and kindred reflections, will soon curb your temper, and restore a serene and happy frame of mind."

Out from perverted Combätiveness, and Destructiveness, and small Veneration, there is born a habit that in itself is useless, cowardly, sinful—the habit of swearing. *Never swear.* Damning and blaspheming the name of Christ and God is not conducive to a growth into a higher order of manhood; but otherwise its tendency is to lower, debase, brutalize. A great many think it a mark of manliness and personal courage to swear. It is the very reverse—it is cowardly. I have never yet seen a man who, on a slight provocation, would threaten, bluster, curse, and swear, but was not at heart a miserable coward. Most essentially is the person a coward who curses dumb brutes and inanimate things. The fault, when there is any fault, is always in the person, and it is only an indication of idiocy to curse inanimate objects. Don't do it.

You should kill nothing, and not even tease or scourge animals, or in any way annoy children, or your inferiors in strength and capacity; but otherwise

be kind to all, and ever endeavor to offset perverted Destructiveness by the active workings of Benevolence and the higher faculties.

(8.) ALIMENTIVENESS.

Our daily life is daily death. In order that we may exist, the wearing out, decay, and death of the tissues, nerves, and bone-cells, are every moment of our lives going on. To supply and renew this waste the right kind of food must be taken into the stomach, digested, and assimilated. The feeding instinct—the desire and relish for food—is produced by the organ of Alimentiveness. Without some faculty to create a love and desire for food, we should become so deeply engaged in our various occupations as to forget to eat, and thus would starvation ensue.

When perverted, there results gluttony and drunkenness, and a fondness for the use of condiments, coffee, tea, and other articles that in their use lead to ill health, disease, suffering, and premature death.

The organ is located half an inch forward and a little downward from the junction of the fore and upper parts of the ears with the head. When large, it gives a full, swelling appearance to the sides of the head in front of the ears, a widening from the eyes back.

[7.] *Very Large*.—You often eat more than you require for the nourishment of your body, and hence are liable to clog the body and mind. You enjoy and relish food exceedingly well, and find it difficult to control your appetite. You are in danger of ruining your digestive system by over-eating and the eating of rich food. *Restrain*.

[6.] *Large*.—You appreciate the good things of the table, and have a hearty relish for food; are in danger of over-eating rather than eating too little. Your daily meals occupy too much of your thoughts in the getting and arranging of them; should guard yourself against excesses. *Restrain*.

[5.] *Full*.—When healthy you have a good appetite, and can enjoy heartily whatever is placed before you; you rarely over-eat, and can control your love for food and drink, making them subservient to their higher purposes.

[4.] *Average*.—You enjoy food well, and eat with a fair relish; yet rarely over-eat, except when the stomach is disorganized by dyspepsia.

[3.] *Moderate*.—You rather lack appetite, and are inclined to be dainty; while having no very great love for the luxuries of the table, you are particular in regard to the preparation and quality of what you eat and drink. You eat to live, instead of living to eat.

[2.] *Small*.—You have no great relish for food, and care little what you eat, provided it will sustain life.

To Cultivate.—In order to cultivate this faculty, indulge it by enjoying food and eating with a hearty relish. Eat slowly, and endeavor to appreciate the taste and flavor of what is eaten. If you can bring in mirthfulness to help you, by merry talk and enjoyable conversation, it will greatly assist, not only in the gustatory pleasure of eating, but in the digestion as well.

To Restrain.—Where it is advisable in one case to cultivate Alimentiveness, there are ten thousand cases where it requires restraint—for of all the vices that help mankind to sickly, unsuccessful lives and premature deaths, gluttony leads the way. One reason why this is so is because there is no moral shame attached to it as there is to excess in other vices—as for instance in alcoholic drinking. You can sit down to a table and eat to surfeit, and glut yourself, as many have done, until death ensues, and no great thought will be given to it; but to die a drunkard is horrible. Yet it is not an iota more so than to live and die a glutton. Some one of the many innumerable diseases are assigned as the cause of death, while, if the true cause was stated, it would be rendered died of over-eating—of confirmed gluttony.

LARGE.



FIG. 20.—MARK LEMON.

The first sin ever committed in the world by our first parents, as recorded in the Bible, was the sin of gluttony—the eating of the forbidden fruit; meaning that perverted appetite or wrong eating caused the fall of man, and most of his subsequent depravity and consequent suffering; and it has every appearance of being the last sin to be remitted.

It should be understood and appreciated by all those who are in the habit of over-eating, that the only object in eating is simply to repair the waste that the body has undergone mentally or physically. If the labor in either of these

directions has been constant and severe, a proportionately large amount of nourishing material is required. If there has been little or no labor, and consequently comparatively small waste, but a very small quantity of food is required. Where a man who accomplishes a severe day's work might require from three to five pounds of nutritious food, the man who does nothing but lounge around, without the remotest attempt during the day at physical or mental exertion, would not require more than from one to two pounds of food to supply the very small waste of tissue his idleness would produce.

The only food that should be taken into the stomach ought to be such as would build up the waste tissue with sweet, firm, healthy cells. Spices of all sorts, salt, vinegar, tea, coffee, chocolate, white bread, preserves, sugar, and alcoholic liquors do not produce cells, are worthless as building material, and only clog the machinery that supplies life to the body, and invariably sooner or later results in disarrangement of the machinery—sickness and premature death.

You should eat but seldom, and never between meals. The food should be plainly and simply prepared. Avoid eating rapidly and voraciously, and do it slowly, leisurely, quietly, pleasurably, and your appetite will be satisfied with much less food than if you had eaten it hastily. Ever remember that your object in living is not wholly to eat, but that eating is necessary only so far as you may be enabled to live healthfully, and that no one ever possessed complete and enjoyable health who was inclined to be gluttonous.

(F.) BIBATIVENESS.

A love of water—a desire to drink, bathe, swim sail, etc.—is given by the organ of Bibativeness or Aquativeness.

As water covers two-thirds of the earth's surface, and forms four-fifths of the human body, its great importance in the welfare of mankind is easily understood.

Perfect cleanliness of the whole surface of the body is a necessity to perfect health, and this can be accomplished better by the use of pure water alone than in any other way. Water taken internally at proper times is also conducive to health.

Its perverted action leads to excessive drinking of tea, coffee, and alcoholic liquors.

It is located half an inch forward of Alimentiveness.

[7.] *Very Large*.—You are excessively fond of water when used internally

or applied externally; are fond of swimming, boating, etc. With large Adhesiveness and Approbativeness, and small Self-Esteem and Acquisitiveness, are likely to contract the habit of drinking intoxicating liquors to excess, and should guard against it. *Restrain.*

[6.] *Large.*—You experience great pleasure in drinking, and enjoy bathing, swimming, etc., exceedingly, and are benefited by them.

[5.] *Full.*—You enjoy water well, both internally and externally, but not extravagantly.

[4, 3.] *Average* or *Moderate.*—You are not fond of water, but are rather averse to bathing; dislike swimming, boating, etc. *Cultivate.*

[2.] *Small.*—You care little for liquids in any form, and prefer solid food; do not like to bathe, and avoid going into or upon the water if possible. *Cultivate.*

To Cultivate.—Practice bathing, swimming, boating, etc., and (when the necessities require it) drink a moderate quantity of pure water.

To Restrain.—Drink *only* pure water.

(9.) ACQUISITIVENESS.

Economy is a necessary adjunct in a growth to a high state of civilization. Frugality—the acquiring, saving, and hoarding instinct—is an absolute necessity to the happiness and well-being of mankind. “He has need of an acquisitive ability to enable him to lay by a sufficient store of life’s necessities to guard against want, to support him in the hour of sickness, misfortune, and age, and to give him an opportunity to bless the needy, feed the hungry, clothe the naked, instruct the ignorant, and do all acts of goodness which his heart shall dictate. It is necessary for man’s well-being that governments be founded, laws enacted and executed, schools established, asylums made, books and papers published, roads built; public houses, churches, hospitals, etc., erected—all of which would remain undone if it were not for the acquisitive faculty.”

When directed by the higher sentiments, its active exercise is in the direction of hoarding knowledge, gaining wisdom, and acquiring all those inestimable treasures of heart and mind that go to make life worth living for.

When strong and active it is very liable to abuse, and its chief abuse is “Mammon-worship.” It loves “the dimes,” and is always ready to fall down and worship a golden calf, or any image that is made of gold, or looks like gold, or can be converted into gold, or anything that gold will buy. It causes penuriousness, littleness, meanness, tightness, or tight-fistedness, and

all kindred vices. It makes the miser, lean, gaunt, niggardly, as he is—a morbid lunatic, being subject to the morbid action of the organ of this faculty.

When it is large, and combined with small Conscientiousness, it causes theft, robbery, and murder for money, and all kindred crimes.

When it is small there is little ability to keep money. In a thousand ways it slips through the fingers, spending it faster than it is required, and never laying up anything for a “rainy day.”

Acquisitiveness is located an inch above Alimentiveness, directly in front of Secretiveness. To find it, take the middle of the top of the ear as a starting-point, and move the finger directly upward one inch, and then horizontally forward the same distance, and it will rest upon the place of the organ. It widens the head back of the temples, or as you pass from the eyebrows backward to the top of the ears.

LARGE.



FIG. 21.—GEORGE PEABODY.

[7.] *Very Large*.—Your desire for accumulation and increase of wealth is very great. You are too eager after it; you love money with a devotion approaching to idolatry; you are close in making bargains, and are meanly economical; you place the possession of property above everything else; are penurious, avaricious, and miserly, and can be restrained from taking a dishonest advantage to secure the coveted gain only by a good development of Conscientiousness; with this you will be honest, but close and exacting. *Restrain*.

[6.] *Large*.—You possess the ability to turn everything to good account; and save for future use what is not wanted for the present; you are industrious, economical, and close, and vigorously employ all means to accumulate property, and desire to own

and possess much; with large Benevolence, spend freely where your sympathies may be enlisted; unless you hold this strong propensity in check, you are liable to grow penurious and miserly as you grow older. *Restrain*.

[5.] *Full*.—You use vigorous exertions in acquiring possessions, and have considerable desire to accumulate; value property for itself and its uses;

are industrious, without being grasping; saving, without being close; with large Benevolence are ready to help your friends, but not willing to impoverish yourself and are not likely to spend quite so fast as you earn.

[4.] *Average*.—You love property and seek to acquire it, but will be governed in your expenditures by other faculties, and may keep yourself poor by living up to the limits of your income. *Cultivate*.

[3.] *Moderate*.—You desire property, and value it more for its uses than itself; will be economical when your necessities require it, but are apt to disregard small expenses, and are very likely to spend as fast as you earn. *Cultivate*.

[2.] *Small*.—You hold your money too loosely; have more talent for spending than for getting; are liable to contract habits of extravagance, and to live beyond your means.

To Cultivate.—This faculty occupies such an important part in the welfare of the individual that its proper cultivation and regulation becomes very important. To promote its action be economical; save the pennies, and everything useful which is not wanted now, against a time of need. Spend less, and only for articles that are absolutely required and that are really beneficial. If you are in a town, city, or village where a savings' bank is located, open an account and make an effort to deposit something—if it is but an insignificant amount—weekly. Especially save the dribblets—"take care of the pennies, and the dollars will take care of themselves." Avoid all unnecessary expense—such as for candies, ice-creams, beer, alcoholic liquors, tobacco, tea, coffee, and the like—articles that are in no way necessary to the maintenance of life, health, or happiness. Strive after all proper means to acquire and save property, and to gather about you the comforts and enjoyments of life. Remember you do not know how soon sickness, accident, or other circumstance, may take from you the ability to make money, and then, if you have heretofore been saving and economical, and possess a snug little sum at the bank, you are in a position independent of the cold charities of the world. If you have laid nothing past for a "rainy day," and disease or accident overtakes you, I pity you, for your position will be neither a desirable nor an enviable one.

Another efficient method for cultivating this organ is by trading. Every person has occasion to make purchases or exchanges, and should know or learn how to do so to personal advantage. You should first know what you really require, what will serve your purpose, and how to get the things at a fair marketable price. In doing this it is not necessary to cheat, but only to take care not to be over-reached.

Another of the acquirements necessary to the right cultivation of Acquisi-

tiveness is in careful attention to little things. One great cause of the poverty of the present day is the failure of the masses to appreciate small things. They feel that if they can not save large sums they will not save anything. They do not realize how a daily addition, be it ever so small, will soon make a large "pile." If the young men and young women of to-day will only begin, and begin now, to save a little from their earnings, and plant it in the soil of some good savings' bank, and weekly or monthly add their mite, they will wear a happy smile of competence and independence when they reach middle life. Not only the pile will itself increase, but the desire and ability to increase it will also grow. Let clerk and tradesman, laborer and artisan, *make now and at once a beginning*. Store up some of your youthful force and vigor for future contingency. Let parents teach their children to begin early to save. Begin at the fountain-head to control the stream of extravagance, and the work will be easy. To choose between spending and saving is to choose between poverty and riches. Let our youth go on in habits of extravagance for fifty years to come as they have for fifty years past, and we shall be a nation of beggars with a monied aristocracy. Let a generation of such as save in small sums be reared, and we shall be free from all want. Do not be ambitious for extravagant fortunes, but do seek that which it is the duty of every one to obtain—independence and a comfortable home. Wealth, and enough of it, is within the reach of all. It is obtainable by one process, and by one only—saving.

To Restrain.—Yet this faculty is generally too active, and requires restraint, or at least a right direction, quite as often as cultivation. There is a very great difference between saving for future wants and saving for the mere sake of hoarding. A close-fisted, miserly spirit, whether in man or woman, is at all times detestable. No good ever does or ever can come of the miser's accumulated wealth. As we can only enjoy the present, we should spend—though always wisely—as we go, so far as is actually necessary for present comfort, though we should never encroach on the capital stock requisite for procuring the means for enjoying the future. This living solely to amass—this curtailing daily and hourly the requirements of life that go to make life worth living for, in order to accumulate a fortune on which to retire, or to leave our children rich, or to leave for relatives to squabble over, is the height of foolishness, and almost invariably results in great harm.

We should never think of retiring from business; for if we obey the laws of life, and so ever retain perfect health, we can think and work until the time approaches to cast off the mortal. Work implies happiness; retiring from business, and idleness, the very reverse. The only legacy we should leave

to our children is a well-endowed mental and physical organization and a thorough education. If you are possessed of extra money-getting qualities, and, without being miserly, accumulate more money than your present or future necessities may require, you should do good with it, and superintend the spending of it while you live, instead of bequeathing it, and after your death having it quarrelled over, mismanaged, or misappropriated.

The accumulation of immense fortunes is to be deprecated, if only because of the immense personal responsibility it involves, and the great barrier it places against the enjoyment of the true pleasures of life, and a right growth into perfection of character. It has been rumored that Wm. B. Astor has so managed a fortune of twenty millions as to roll it into sixty millions, and a New York paper thus sensibly replies to the statement :

"Suppose he has, what then? What has he made by the operation, except increased worryment to keep the run of his increased wealth? Astor, with sixty millions, eats no more oysters, quail, woodcock, and boned turkey, than he did when he was worth ten millions. He dresses no better, and has a thousand times less fun. We beat him on the sleep, and have no law suits with tenants and trespassers. Robbers may lay for Astor every time he goes out-doors after dark. They don't think of us. Astor, with sixty millions of dollars, has sixty millions of troubles. To keep the run of his rents, bonds, and real estate, keeps Astor in work fourteen hours a day, and yet Astor gets three square meals a day, which is just what we obtain without any millions, any tenants, any real estate, and only work eight hours per day.

"If men's happiness increased with their money, every body should be justified in worshipping the Golden Calf. The happiness increases with their earnings up to a certain point—the point necessary to secure them the comforts of life. All beyond this is superfluous. Being superfluous, it is productive of no good whatever. The richer the man, the greater is the probability that his sons will live on billiards and die in the inebriate asylum. With contentment, and a sufficiency for daily wants and to guard against future contingencies, a man may be as happy as a prince. Without contentment you will be miserable, even if your wealth equal the rent rolls of Cressus."

To reduce this faculty, be more liberal. Let the small change slide. Remember that the sole use of money is to purchase the means of properly gratifying the other faculties. As long as you hoard it, it will do you no good. Bear in mind that you are too penurious, that you bargain too closely, that you are disposed to claim more than your own, and that you are too close-fisted, selfish, and greedy after money.

You should ever remember that the chief end of man is not to grasp and

hoard money, but otherwise that it involves great responsibility, high aims, noble purposes. "Give me neither poverty nor riches," but "give me day by day my daily bread;" and what surplus time you may have in procuring the necessities and comforts of life, use in cultivating the qualities that assist to self-perfection of character, in the exercise of which happiness mainly consists.

(10.) SECRETIVENESS.



FIG. 22.—SECRETIVENESS —
LARGE.

One of the most important requirements in the attainment of virtue and the prevention of vice is self-government—the ability to restrain feelings, and manage and control the animal nature. The ability to restrain his feelings, and hide them from the public gaze, is a necessity to man, and this faculty enables him to do so. "If every feeling of his heart, every throb of his intellect, and every suggestion of his propensities were acted out, and the whole inward man, in all its various states and changes, were exhibited in the outward life, what a strange, ludicrous life he would exhibit! Who would have the world know the secret whisperings of his propensities?—

the contentions and struggles that go on within him? Then, how could man form his plans of life, do his business, control his affairs, if the suggestion of his every faculty was carried at once into the outward life? The truth is clear, that a concealing faculty is absolutely needed. It is necessary for him to hang a curtain round his soul, and do his planning behind it. Secretiveness affords this curtain."

When strong and perverted there results hypocrisy, cheating, lying, deceiving, trickery, stratagem, double-dealing, and all kindred vices. When combined with large Acquisitiveness and small Conscientiousness, it makes the thief.

Secretiveness is located over Destructiveness, or an inch above the tops of the ears, and when these two organs are both highly developed, there is a general fullness of the lower and middle portion of the side head.

[7.] *Very Large*.—You are reserved, non-committal, cunning, guarded, shrewd, and enigmatical, and are not understood even by acknowledged friends. Your ability to hide your plans, restrain your feelings, and evade discovery is very great; with deficient Conscientiousness would be deceptive, tricky, double-dealing, and unworthy to be trusted; with large Acquisitiveness added, will both cheat and lie. *Restrain*.

[6.] *Large*.—You keep your designs, plans, and purposes to yourself, and appear to aim at one thing while accomplishing another; prefer indirect approaches to a straight-forward course, and even when your purposes are entirely honest and commendable, may often resort to cunning devices to accomplish them. Your character and intentions are too carefully covered up, and you subject yourself to suspicion, where there is no better ground for it than the uncertainty by which you delight to surround yourself and your affairs.

[5.] *Full*.—You possess good self-government; can keep a secret and conceal your emotions when necessary; you can keep your plans and purposes to yourself, and are discreet, but not disposed to be untruthful, cunning, or hypocritical.

[4.] *Average*.—You have no great degree of reserve; are inclined to be outspoken and frank, but can keep your own counsel and restrain the manifestation of your feelings, except under violent excitement, when you are liable to give your emotions or opinions full expression.

[3.] *Moderate*.—You possess but little reserve; are inclined to pursue an open and direct course, and to express your sentiments fully on proper occasions; yet are liable in unguarded moments to imprudence in speech, if not in conduct. You are sincere and frank, and generally express your thoughts and emotions in a clear, unequivocal manner. Your friends know just what you are, see both your virtues and your faults, and will find you neither better nor worse than you seem.

[2.] *Small*.—You are just what you really are; are perfectly transparent, and have little power or disposition to conceal your feelings, and generally speak out exactly what you think; are no hypocrite, but you are positive and unequivocal in all you say and do. *Cultivate*.

To Cultivate.—To cultivate this faculty be ever on the alert to exercise it. Do not let all your feelings burst out as they come up, for you only may make unnecessary enemies and lose friends. Use cautiousness and reason to keep impulse in check. Do not so freely divulge your plans and purposes, for in doing so you not only weaken your own efforts, or prevent their accomplishment, but allow others to anticipate you. A due degree of Secretiveness is indispensable to success in almost every undertaking. Especially keep your feelings to yourself till you have decided intellectually that their expression is proper. Measure all your words. Be guarded, wise, politic, reserved, and not too communicative. Say less about your plans, develop your opinions

less fully, and express yourself less plainly and pointedly. In the judicious cultivation of Secretiveness it is not necessary to practice deception in any form or degree, but it should always be subject to the rigid control of Conscientiousness. Lie not—yet leave others to find out as best they can. You may employ policy, not in deceiving others, but simply in protecting yourself—in withholding, but never in misstating.

To Restrain.—Where one person finds it necessary to cultivate the faculty of Secretiveness, with the thousands the faculty is too active or else perverted, and requires restraint and regulation. The world is full of deception. Untruthfulness and false appearances in all grades of society seem to be the order of the day. Especially is fashionable life one perpetual round of practical falsehood. Modern politeness—fashionable politeness—consists essentially in practically telling white and black lies, all parties pretending to be what they are not.

In the business world, and especially among retail dealers, it is not much better; false representations, downright untruthfulness—saying nothing about the manifold “tricks of trade”—are everywhere prevalent. A candid, truthful dealer, representing things just as they really are, is a rarity. Alas, that it should be so! It is proverbial that lawyers live mainly by deception.

Now all this is unnecessary. It is not required in the great battle of life that we lie, prevaricate, and deceive our fellow-men, and it most surely prevents our growth into a broad, noble, and high standard. Deceptive and false pretences are weak and wicked, and generally sooner or later are seen through.

But the greatest wrong done through active, perverted Secretiveness and deficient Conscientiousness is that of lying. Lying—whether it is of the variety termed white lies, or downright untruth—is not only a great sin against God, and a great offense against humanity, but it is as a mill-stone around the neck of the individuals themselves, ever preventing them from rising to the dignity and majesty of a perfect manhood or lovable womanhood. Where there is no regard for truth there can be no safety between man and man.

Lying and deceit between man and man is a great wrong, but when exercised in the daily association with children it is increased a thousand-fold. A lie told to a child is a monstrous wrong, and yet it is being done continually. Your child is sick, and you bring him a potion, and say: “It is good, my dear; it is good”—when it is bitter as gall. You are not only a liar, but a fool. The child learns after a time not only that the medicine is not good, but that the truth is not to be regarded. You not only give the child an odious dose of medicine, but you give him a more odious dose of morals. You inoc-

ulate him with a spirit of lying from the beginning. Again: your child has done some wrong, and you threaten to flog it if repeated. It is repeated, more than once, and it is not flogged; and instinctively, without argument, your child makes you out a liar, and in no wise to be believed in any of your threatenings, warnings, or assertions. So in scores of other ways is it ingrained in the child's nature that an untruthful life is a more necessary requirement than an honest, truthful one. You can not be too careful to speak anything but what you believe to be the truth to all, but especially to your children. You must not equivocate, nor speak anything positively for which you have no authority but report, or conjecture, or opinion.

To diminish and regulate this faculty, you should, whenever the right occasion offers, unbosom your mind freely. Be less equivocal, and do things more openly. Take less pains to disguise your opinions and plans, and do above-board what you do at all. Do nothing which you are ashamed should be known, and be less guarded and artful. *Be frank with the world.* Frankness is the child of honesty and courage. Say just what you mean to say on every occasion, and take it for granted that you mean to do what is right. If a friend ask you a favor, you should grant it, if it is reasonable; if it is not, tell him plainly why you can not. You will wrong him and wrong yourself by equivocation of any kind. Deal kindly, truthfully, and firmly with all men, and you will find it the "policy" which wears the best. Above all, do not appear to others what you are not. If you have any fault to find with a person, tell *him*, not others, of what you complain. There is no more dangerous experiment than that of undertaking to do one thing to a man's face and another behind his back. We should ever live, act, and speak "outdoors," as the phrase is, and say and do what we are willing should be known and read by all men.

(II.) CAUTIOUSNESS.

In our travels through life there ever beset us dangers, small and great. Pitfalls are beneath our feet. Enemies lurk in perpetual ambush about us. Disease ever surrounds us, and premature death has his bow bent and his arrow aimed continually at us. Man is placed in a world full of dangers. To avoid these with the utmost vigilance, prudence, and watchfulness is the office of Cautiousness.

"Every faculty of the mind would run wild in excessive extravagance were it not for Cautiousness to hold it in check. The passions and the appetites

would know no bounds ; the affections would be flames of unquenchable fire ; the sentiments would know not but that they might clamor in passionate anxiety day and night for the objects of their desire, did Cautiousness not hold its steady reign, curbing their unbridled licentiousness. Man would not only bring himself to ruin by his reckless exposure to physical dangers, but he would ruin his mind by an excessive gratification of all the mental desires.

He would burn up his soul by the flames that are enkindled within it, and which, held in check, constitute its glory and its grandeur."

LARGE.



FIG. 23.—NAPOLEON III.

Cautiousness may be regarded as the great regulator in the mind, holding every part in its proper action, and controlling all by its prudential dictates.

It is situated on the upper and lateral portion of the head, and may be found by drawing a perpendicular line from the *back* part of the ear up to where the head begins to round off to form the top, and the wider the head at this point the larger the organ.

[7.] *Very Large*.—You are over-cautious, easily worried in regard to trifles, afraid of shadows, and in perpetual fear of evils and accidents ; tor ever getting ready, and dare not advance lest you should go wrong ; in business are timid, afraid to take responsibilities or to run risks ; are procrastinating, cowardly, and easily thrown into a panic ; your groundless fears are ever making you miserable. *Restrain*.

[6.] *Large*.—You are always on the look-out ; careful, prudent, watchful, anxious, and apt to put off till to-morrow what ought to be done to-day ; are slow in coming to a decision ; take ample time to get ready ; try to be always on the safe side ; run no risks ; are judicious in making plans, but apt to be more slow and cautious in carrying them out than is consistent with the highest success, and lose many a good opportunity through fear to take a little risk. *Restrain*.

[5.] *Full*.—You possess a good share of prudence and carefulness, an

though you may take time to consider, are not inclined to procrastinate ; are watchful rather than suspicious ; judiciously cautious, but not timid. Under excitement you might act rashly, but are generally safe, and work with well-laid plans.

[4.] *Average*.—You have a good share of prudence, whenever this faculty is in connection with the large organs ; with an excitable temperament may be rash and unreliable, acting rather from impulse than from judgment ; are inclined to act rather hastily, and may sometimes get into trouble by a lack of due deliberation. *Cultivate*.

[3.] *Moderate*.—You are rather careless and imprudent ; liable to suffer from want of forethought ; meet with many accidents ; take too many risks ; undertake enterprises without counting the cost ; are afraid of nothing, and are apt to get into "hot water." *Cultivate*.

[2.] *Small*.—You are rash, reckless, and luckless ; do not know what fear is, and are ever liable to plunge headlong into difficulties. *Cultivate*.

To Cultivate.—Those in whom this organ is weak should remember that they are too careless, and that their thoughtlessness is the principal cause of their misfortune, most of which carefulness would obviate. Such should ever watchfully put themselves on their guard, and endeavor to reflect before doing ; they should dwell on the dangers they have escaped, and in similar methods rouse the organ to increased action. Especially let such guard against unforeseen catastrophes, and practice the motto of "Sure bind, sure find."

To Restrain.—When too active, the organ should be guided in the right direction, if not restrained. Do not be ever anticipating imaginary evils, or ever apprehending danger where there is none, or regarding trifling obstacles as insurmountable, or so procrastinating as to let excellent opportunities constantly slip by. The way to do this is to offset the workings of this faculty by Combativeness, judgment, decision, hope, and other faculties, and by exercising it less. Whenever the occasion offers, you should decide promptly, and then urge forward your project, whether it be a success or failure. You should constantly bear in mind that your fears are excessive, and oft-times wholly groundless ; that, having large Cautiousness, you are excited to more solicitude, doubt, irresolution, and procrastination than is reasonable or best ; that therefore you over-rate difficulties, magnify dangers, are anxious without cause, and fearful where there is no danger. Impress this upon your mind, and constantly endeavor to act on it, and your extra Cautiousness will not result in much harm.

You should deliberate less, and decide off-hand one way or another. Do not fuss and fix so much. Especially should you avoid allowing your imagi-

nation to conjure up objects of terror or dwell on fictitious danger. Banish all such suppositions, and indulge the feeling of security and safety instead. Withdraw your mind as much as possible from all apprehension and contemplation of danger, and try to dismiss all anxiety, solicitude, and procrastination, and always endeavor to feel contented and hopeful.

(12.) APPROBATIVENESS.

This faculty claims for *self* the approbation of men in the direction of character, appearances, ambition, fame, eminence, etc. It gives the desire for commendation in every endeavor of life, from the most trifling to the most important, and thus affords one of the greatest stimulants to human exertion for whatever is great, good, or praiseworthy. Scarcely a human being can be found who is unaffected by the stimulus afforded by Approbativeness. From the slave at his task in the burning sun to the king on his throne, its rule is felt.

In great minds—unless coupled with strong moral elements—it is the source of that lawless ambition that over-runs all bounds, and courts the whole world for its sphere of action, as did Alexander and Napoleon.

In lesser minds, when misdirected, it strives for popularity, curries favor with the fortunate in worldly matters; bows obsequiously to wealth and station; worships equipage, dress, rank, fashion; conceals unpopular views; affects to despise disapproved sentiments, even though inwardly known to be just; is given to flattery, deceit, and often to deep-toned hypocrisy. It induces its possessor to seek the approval of men, even at the expense of principle, duty, and natural affection.

When Approbativeness is thoroughly disciplined, in conjunction with active Ideality, it confers the peculiar charm of gracefulness, giving symmetry to all the motions of the body, harmony and apparently perfect naturalness to every gesture, ease to every action, and flowing elegance to conversation, and altogether results in that peculiar quality to the manners termed politeness. It loves to please, to gratify others, to play the agreeable, and hence makes its possessor desire to be sincerely and truly polite.

When perverted there results vanity, affectation, self-praise, ceremoniousness, aristocracy, etc.

Approbativeness is located back of Conscientiousness, and on the two sides of Self-Esteem. When large it produces breadth and fullness in the upper and back part of the head.

[7.] *Very Large*.—You set everything by the good opinion of others, and are exceeding sensitive to praise or blame; care too much for public opinion; are inclined to be ostentatious, if not vain and ambitious; censure mortifies and hurts you, whereas words of commendation greatly elate you; you strive for notoriety, distinction, or respectability, and are inclined to be proud and exclusive. *Restrain*.

[6.] *Large*.—You love praise, and are easily wounded by a word of censure or criticism; are affable, courteous, and desirous of pleasing; are too anxious to please others, too ambitious to shine, and too much alive to the smiles or frowns of the public for your own peace of mind. *Restrain*.

[5.] *Full*.—You value the respect and opinion of others, but will not go far after it; can endure censure when given in a proper spirit; are not aristocratic, yet like to appear well, but are not over-anxious about appearances; are courteous, but not obsequious, and have a fine degree of ambition.

[4.] *Average*.—Except when powerfully wrought up by praise or reproof, you are rather independent and careless of public opinion; you are not given to flattery or insincere compliments; and are hardly enough disposed to practice the graces of courtesy, or to assume a winning address. *Cultivate*.

[3.] *Moderate*.—You feel little regard for popularity; disdain and despise flattery, and are not to be flattered. Censure does not disturb you, and you care little for praise. *Cultivate*.

[2.] *Small*.—You care little for the opinion of others, even that of friends; lack self-appreciation, dignity, independence; have too poor an opinion of yourself to command the respect of the world.—*Cultivate*.

To Cultivate.—The right influence of Approbativeness exerts a wonderful effect on all we do and say to secure praise. Indeed, when properly directed it is a most powerful incentive to virtue and the prevention of vice. Its cultivation and due regulation then assume great importance.

This is effected by constantly placing before it that commendation of mankind to which it is adapted. You should always seek to be praised, and never avoid it; for this element was not created for naught, and should not lie dormant. As its absence deprives the mind of a powerful incentive to praiseworthy deeds, so its presence, duly regulated, renders us emulous to do and become what will secure commendation, and thus redoubles every virtue and restrains every vice.

You should cultivate ambitious desires, especially in the direction your talents indicate. In all your life-plans you should indulge a generous emulation to excel. In doing this you should keep your character spotless, and never say or do anything disgraceful. Ever strive to assume those pleasant modes of action and expression, and agreeable manners and address, calculated to elicit encomiums. Say agreeable things as often and as far as consistent with

the higher faculties, and avoid giving offence, unless when they demand a sacrifice of popularity to duty. Never neglect appearances, especially in those little matters of life which win.

Its Restraint.—Few faculties require right direction more than this, and the wrong action of few occasions more evil—individual and public. As a general thing, people struggle for praise and commendation less for what they are than for what they possess.

Especially is this noticeable in the direction of dress, whether it be in the dandyfied exquisite, or the fashionable, would-be aristocrat. The lady can not go to church unless she possess the latest style of bonnet, and if by accident the bonnet is not ready by the time specified, the going to church is not for a moment thought of. Salvation *versus* a new bonnet, and the bonnet wins. And when one of these women with misdirected Approbativeness is dressed out in her fashionable suit, omitting not one of all the gewgaws of fashion—how she flares! One would think by the way she walks, and swings, and bends, that she was considerable more than a woman. Yet she is only a human being, or perhaps rather a human fool, and she says so in practice—and actions speak louder than words—because she virtually rates her dressing above *herself*. Be her virtues what they may, she is ashamed of herself unless enrobed—not in a neat, plain, becoming dress—but in a *fashionable* one. “How supremely ridiculous the idea, pre-supposed by fashion, that the mere *form* of the dress can add one iota to the reputableness of the wearer, or unfashionable attire diminish aught therefrom! Is man-made attire more praiseworthy than God-made *humanity*? Is the man indeed so insignificant compared with the *thing*? Shall silks and satins, ribboned off and tied together in fantastic shapes, be the standard of valuation? Words fail to depict the many evils of fashion. Drunkenness, the crimes of all culprits, and even licentiousness, bear no comparison with it in the number of its victims. But all these evils are but ‘as a drop in the bucket,’ compared with its degrading influence on the *soul*. Let the meed of praise now bestowed on dress and outward adornments be awarded to intellect and moral *worth*—let men be praised for their talents as much as for their coats, and women for her virtues as now for her fashionable attire—and what a mighty rush would this occasion toward intellectual attainments and moral excellence? Mankind would not then, as now, neglect their minds and live for their persons, but would labor and strive, with all the energies of their being, to develop by culture the exalted capabilities of their natures.”

Approbativeness should never be governed by the propensities, but always by and in the direction of the higher faculties. We should take pride and

seek commendation in doing good, in the cultivation and exercise of our moral and spiritual natures, in the striving after aims and objects that will, when attained, ennoble us and make us more perfect—physically, mentally, morally. The seeking of adulation, encouragement, and praise in fashionably dressing, wearing of jewelry, gluttony, drinking, smoking, or any *wrong* whatever, invariably results in deterioration—in a growth backward—of the physical and spiritual nature of the individual.

Possessing a large development of this faculty, you should ever remember that you are altogether too sensitive to correction and reproof; that your feelings are often hurt when there has been no occasion; that when you imagine yourself neglected the cause is entirely within yourself. Especially should you endeavor to lay aside and avoid that *affected* and *artificial* style of manners and speaking, and strongly endeavor to act out a *natural* life. As a help to this end you should walk, act, and feel as if alone, and not for ever looked at. Do not be so over-particular about your dress, style, and appearance. In selecting your articles of apparel do it on your own responsibility, and make and wear them as suits you best, without reference to what this or that one may suggest concerning them, and try not to care too much what people may say about it. Have less fear for the sayings of that social tyrant, “Mrs. Grundy.” Subject the faculty to the rule of conscience—that is, do what is right, and let the people say what they like.

(13.) SELF-ESTEEM

This faculty, when rightly directed, inspires self-respect, independence, self-reliance, nobleness and pride of character. It gives love of liberty and power, and an aspiring and willing disposition. Its right endowment and exercise produces only excellent results. It sets a just estimate on the sayings, doings, and capabilities of the individual. Alone and unaided it gives the leverage power that helps out of difficulties. *I will* succeed is the language it utters, and with full confidence in its own resources, trusting fully its own capabilities, satisfied only with large and complete success, it seldom fails in accomplishing the object aimed at. It never stoops to demean or degrade itself, but aims high, and aims for all. It will not endure restraint, or take advice, but insists on being its own man and master. Its right use is to give self-reliance, self-respect, dignity, confidence, and a proper regard for our own rights, opinions, privileges, character, and standing, and to impart a tone of real nobility and dignity to all our actions. Abused and perverted there re-

sults egotism, tyranny, arrogance, pride, haughtiness, self-conceit, presumption, impudence, and boasting.

Self-Esteem is located above Continuity, and between the two organs of Approbativeness. To find it, draw a perpendicular line from the opening of the ear to the top of the head, which brings you to the fore part of Firmness, two inches from which (or a little less) lies Self-Esteem. When large, the crown of the head is high.

[7.] *Very Large*.—You have the highest regard for self, and place it above everything else. You are haughty, imperious, proud, domineering, high-headed, and stiff-necked; have a restless, boundless ambition to be and do some great thing; lacking other strong faculties, you are liable to be proud, self-conceited, and repulsively pompous and overbearing; you should cultivate humility, and carry the head a little lower. *Restrain*.

[6.] *Large*.—You put a high value upon self, and think more than enough of your own abilities; are self-reliant, proud, and dignified; seldom seek advice, and never follow it when given, and will insist on being your own master; are not satisfied with a petty business or moderate success, but aim high and desire to surpass all others—to stand at the head of your class or profession. With large moral organs, you will command universal respect, but if governed by the propensities will be egotistical, haughty, and domineering, and rather feared and hated than esteemed. *Restrain*.

[5.] *Full*.—You have a good degree of dignity and self-respect, without being proud and haughty, or greedy of power; are disposed to listen to advice, though you may not always follow it, and prefer the place of a leader to a follower. Respecting yourself, you will secure the respect of your fellow-men.

[4.] *Average*.—You show the manifestation of this faculty mainly in combination with those that are large; but you are inclined, in the main, to place about a fair estimate upon yourself, and to act with a becoming degree of ambition, dignity, and self-reliance.

[3.] *Moderate*.—You rather underrate your personal worth and capabilities; you lack dignity and manliness, and are apt to do and say trifling things; are apt to put yourself upon an equality with the humble, unworthy, and inferior, and are too familiar with inferiors to be respected even by them. *Cultivate*.

[2.] *Small*.—You place a low estimate upon yourself; lack self-appreciation, dignity, and independence; are easily discouraged; have too poor an opinion of yourself to command the respect of the world. *Cultivate*.

To Cultivate.—No persons, be they never in so humble circumstances, but have some quality of mind that entitles them to an equality with their fellow-

beings. You should ever remember that you place too low a valuation on yourself; that if you live a true and pure life you are just as good (if perchance not better) as any other man or woman living. This feeling you should sedulously cultivate and assert. "I am a man (or woman), made in God's image, endowed with the ennobling elements of humanity, and no other man alive can say more. Try to appreciate and realize how exalted are these endowments conferred on you; recount your better qualities, your good traits, your capabilities, and cultivate self-valuation in view of them.

In the undertaking of any work, and the doing of it, assume a confidence of success, and an ability to cope with and complete it. Encouraging Self-Esteem enhances effort and excellence quite as much as exciting Approbation—elevating all its aims and aspirations, and thereby redoubles both effort and success. As by aiming at the sun, though we do not hit it, we yet shoot much higher than if our mark were low, so this faculty inspires us to desire and attempt to do and become something worthy of ourselves, and should therefore be cultivated.

You should ever study to appreciate your own *self*, and when you have learned the sphere Nature has adapted you to fill, never distrusting your own capabilities, you should do your utmost to rise therein higher and still higher. Let "Excelsior" be your motto, and let only perfect success satisfy you. You should choose and act for yourself, hearing advice but following your own judgment, always comporting yourself with dignity and self-respect—paying your own way through life, and never allowing yourself to be beholden or subservient to any—especially remembering that you underrate yourself, and that you require to hold up your head; that you are as good as the generality of your fellow-men; and, above all things, never belittle yourself in your own eyes, or those of others, by doing anything small, mean, low, humiliating, or trifling—but, walking erect, always carry and express yourself with manly dignity and conscious elevation.

To Restrain.—In the restraint of this faculty, or rather in its right directing—for it is more often perverted than excessive—you should remember that your exalted notions are more apt to be due to inordinate Self-Esteem than real merit, and that therefore, be your talents great or small, you should never overrate them; that you are too apt to put yourself forward; that more modesty would improve you. You should carefully avoid the proud, haughty, touch-me-not, imperious, I-am-better-than-thou bearing, which at all times is utterly contemptible. True greatness produces humility—not ostentation.

(14.) FIRMNESS,

LARGE.

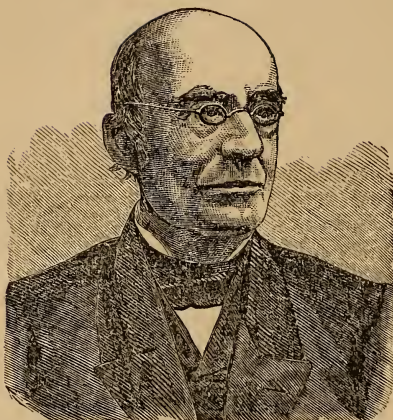


FIG. 24.—WM. LLOYD GARRISON.

To succeed in any of life's endeavors, be our talents what they may, we will require perseverance, fixedness of purpose, decision, stability, and tenacity of will, to reach the full measure of success. These great and vital requirements are furnished by Firmness. Perseverance and long-continued application will sooner or later conquer all things, while fickleness accomplishes nothing, but undoes to-day what it did yesterday. Many kinds of business require the expenditure of years of patient toil to build them up and make them profitable. Indeed, scarcely any truly valuable end can be brought about in a hurry, and in general the great-

er the good, the longer the toil requisite to effect it. Without Firmness little good can be accomplished, or little evil successfully resisted, nor can any man become distinguished for anything talented, great, or good.

Perverted there results willfulness, obstinacy, stubbornness, unwillingness to change, even when reason and argument would require it.

Firmness is located in front of Self-Esteem, and can be found by drawing a perpendicular line, when the head is erect, from the opening of the ear to the top of the head. Firmness lies from and back one inch or more.

[7.] *Very Large*.—You are inclined to be obstinate and stubborn, and can not be either persuaded or driven; have an unshaken stability of purpose; are very persevering, tenacious, and averse to change, and oft-times defeat your own purposes by too great self-will. *Restrain*.

[6.] *Large*.—You are very positive, determined, and set in your way; are not easily convinced that you are wrong; can not be driven, and generally carry your point by persistent effort. With large Causality you may yield to rea-

son, or with large Adhesiveness may be persuaded by friends; but with Combative-ness and Firmness well developed adhere tenaciously to preconceived opinions, right or wrong, and never change a plan once adopted. *Restrain.*

[5.] *Full.*—Like the preceding, [6], you show a great degree of decision when this faculty works with the large organs, but not otherwise; are not set in your way, nor obstinate, and can change your opinions or purposes when they are shown to be erroneous or impracticable. With Cautiousness large you may evince irresolution and procrastination; but with Conscientiousness well developed you can not be turned from what you think truth and right require of you; you are more easily persuaded than driven.

[4.] *Average.*—When supported by large Combative-ness or Conscientiousness, Causality or Acquisitiveness, show a good degree of this faculty, but you have not enough stability and fixedness of purpose; are too easily influenced by those around you, and too ready to abandon your positions if attacked. *Cultivate.*

[3.] *Moderate.*—You lack steadfastness and perseverance; are too much inclined to change; too easily persuaded, and inclined to go with the current. *Cultivate.*

[2.] *Small.*—You are fitful, impulsive, and fickle; unstable and wavering; have no will of your own, and, like a weather vane, shift with changing breezes. *Cultivate.*

To Cultivate.—To cultivate and increase this faculty, ever remember that it is a necessity to success in all efforts, and therefore you should persevere and give nothing up until it is completed. Allow no obstacles, be they great or small, to turn you from the end you aim at. Strive and encourage a mind and will of your own, and never allow yourself to be persuaded contrary to your better judgment. Steadily and continuously resist temptations, and remember that those who persevere and hold out to the end alone are crowned. Especially never yield in the least where *right* is concerned. Moral decision is a virtue of the highest order. Firmness and Conscientiousness are located side by side, and should always support each other in character. Hope is also located upon the two sides of the fore part of Firmness, so as to work in conjunction with it; and certainly nothing is calculated to excite Firmness more than confident hopes of success, and the two combined form one of the strongest elements of efficiency and success.

To Restrain.—Try and realize the fact—and in your daily and hourly intercourse with your fellow-men *never forget the fact*—that you are too obstinate, persistent, and mulishly stubborn. Endeavor to see your error of character in this direction, and ever endeavor to remedy it. You should especially endeavor not to decide on any question at issue until you are sure you are *right*.

You should ever hold yourself open to conviction and correction, and remember that your excessive Firmness is liable to so blind your intellect and better judgment that you can not possibly see the full force of evidence brought against you, and that you are too hard to be convinced, too inflexible, etc. In short, you should subject your excessive or misdirected Firmness to your reason, prudence, justice, and other faculties.

(15.) CONSCIENTIOUSNESS.

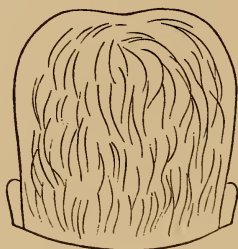


FIG. 25.
CONSCIENTIOUSNESS—LARGE.
FIRMNESS—SMALL.

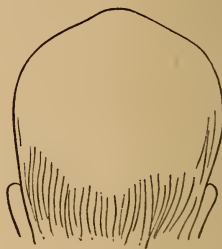


FIG. 26.
CONSCIENTIOUSNESS—SMALL.
FIRMNESS—LARGE.

In all our endeavors, all our projects, plans, purposes, intentions, expressions, there is a *right* and a *wrong*—the violation of the right constituting the wrong. Unless this were so, no action or feeling could possess any moral character whatever, nor could any conception of right or wrong exist.

The office of this sentiment is to impart to man a perception and a love of the right; an innate sense of accountability; a love of justice and truth; a regard for promises; a faithfulness to trusts, etc., and a desire for the attainment of excellence and purity.

"It renders man a moral being, and therefore accountable, rewardable, and punishable. He can no more help regarding right as right and wrong as wrong, or approving the former and condemning the latter, than seeing what he looks at, or being hungry when deprived of food. Nor can he escape out of its rightful dominion. All his thoughts, words, and deeds are rendered by

this moral element of his nature either right or wrong—right when they conform to the laws of his being or are normal, wrong when they violate them or are unnatural.

The voice of this sentiment always declares itself imperatively with authority for the RIGHT. It is the high and noble representative in man of the attribute of justice in God. It inspires its own glorious spirit everywhere, and makes all hearts and all lives redolent and bright with its light. The faithful obedience to its dictates gives moral strength to overcome all difficulties, and makes a man a man—"the noblest work of God."

Then injure it never, oppose it never, outrage it never, question never its teachings; be true to its voice, heed its warnings, obey its dictates, walk by its counsels, comply with the letter and spirit of its law. Come what may, frown who will, hearken to the voice of duty. It is God in the soul, ever speaking to you a language beautiful as the words of heaven.

The organ of Conscientiousness is located on the two sides of the back part of Firmness, and forward from Approbateness.

[7.] *Very Large*.—You are governed by the highest order of moral principle, and place moral excellence at the head of all excellence; you are perfectly honest, scrupulously exact in matters of right, and would on no account willingly do wrong. If you go astray from the path you have planned for yourself, you are tormented by remorse. You are inclined to be censorious, and make but little allowance for the faults and follies of mankind. Unless rightly controlled, you are liable to become morbidly sensitive in matters of conscience.

[6.] *Large*.—You hate whatever is unjust, and love the right; are honest, faithful, and upright in all your dealings; feel guilty when conscious of having done wrong; ask forgiveness for the past, and try to do better in future; are very severe in your reproofs of wrong-doing, but will forgive those who show repentance. You always consult duty before expediency; seek to know what is right, and then pursue it with singleness of heart; but with a false education may do conscientiously, and in the belief that it is right, what is really wrong; or with strong propensities may be led astray, but will quickly repent and seek to reform. You are perhaps inclined to be over-penitent and self-accusing, as well as too exacting and censorious with regard to others.

[5.] *Full*.—You have good, conscientious feelings, and are honest and upright in all your intentions, but may yield to the influence of stronger faculties against your higher promptings. You give expediency some weight, but are never wholly satisfied with yourself unless walking in the path of rectitude. You generally strive after right and duty, but they are not always the governing motive in your conduct. You do not always resist temptation, and often sin, but as often repent with sorrow and regret. *Cultivate*.

[4.] *Average*.—Unless when tempted by stronger faculties, you are inclined to do right and to be guided by moral principle, but have not always the strength to resist temptation, and when you do wrong are inclined to justify yourself. You are too often governed in your conduct by expediency, rather than by considerations of duty or moral right. With large propensities and moderate Self-Esteem, Veneration, and Spirituality, you may manifest much selfishness and but a weak sense of duty, honor, or honesty; but with these conditions reversed, will be honorable and trustworthy under ordinary temptations. *Cultivate*.

[3.] *Moderate*.—Your ideas of right and wrong are rather feeble, and you are inclined to allow interest, rather than duty, to rule, but may be restrained by Approbativeness or Cautiousness from dishonest or dishonorable actions. *Cultivate*.

[2.] *Small*.—You have few conscientious scruples, and do right as a matter of policy, or through fear of the consequences of an opposite course, rather than from moral principle. *Cultivate*.

To Cultivate.—In every department of life's plans and efforts clean hands and a spotless, vigorous conscience are indispensable to true and perfect success, and therefore every human being should ever strive to cultivate it—should ever endeavor to trample under foot promptly and unhesitatingly the first promptings that lead to the debasement and degradation of this inner voice of right and justice.

Before beginning any plan in life—before making any promises—before doing aught that involves in any way your relation to your fellow-man, ask yourself the question: "Is this right? Is it just? Will God oppose it?" And if you decide for the right, success must be yours, for your own conscience, unbiased by Self-Esteem or other prominent faculties, backs you up, and lends strength and approval to your efforts, and the eternal justice, love, and power of God is on your side.

Then never attempt to stifle this heavenly monitor; never sear its delicate susceptibilities; never trample into the dust this attribute of justice in God, for in doing so you but debase and drag down your soul into the filth, into the blackness of death, and you retrograde into all that is wrong in life, and never possibly can grow into the right, pure, and glorious attributes that constitute a man loved of God.

In deciding on a business to embark in, you should not only seek to ascertain that it is lucrative, or respectable, or easy, or even lawful, but *is it just?*—and, being just, prosecute it in all its relations with rigid justice. Let no considerations whatever induce you to deviate in the least therefrom, and, be-

sides an approving conscience, temporal prosperity is guaranteed to you by the fiat of Nature.

In all your relations of life, whether of business or pleasure, be truth personified. Let your word be equal to your bond. Cut off your right hand rather than steal, and die rather than do a dishonest thing, and your success, prosperity, and happiness will be inconceivably great.

(16.) HOPE.

To ever look on the bright side—to ever anticipate the best—to prevent broken promises, business failures, immatured plans from disappointing and discouraging us, is necessary to a true enjoyment of life—and this Hope does. It gives when large a cheerful, happy, hoping, castle-building, good-time-coming disposition; a fearless, glad, merry heart; a soul alive with high expectations and glorious aspirations.

“United with Spirituality it forms *faith*. Large Hope and Spirituality give a strong and happy faith. Hope believes in a full redemption; trusts implicitly in the goodness of the Divine Being; believes all will be well with mankind; sees the future clothed in the radiance of perpetual day; rejoices in the full prospect of immortal felicity; and sings a song ‘of joy unspeakable and full of glory,’ as a present pre-libation of the draughts of life it will hereafter quaff.”

Small Hope, especially if Cautiousness be large, produces despondency, melancholy, a deploring, hopeless, down-in-the-mouth, gloomy cast of mind.

The organ of Hope is situated on the side of the top head, in front of Conscientiousness, and will be found on the perpendicular line drawn upward from the front part of the ear.

[7.] *Very Large*.—You have unbounded expectations; live largely in the future, and enjoy things more in anticipation than possession; you build a world of castles in the air; everything desirable seems attainable. You are constantly disappointed; never realize half of what you expect, and spend your life in a world of brilliant illusions. *Restrain*.

[6.] *Large*.—You are inclined to expect too much from the future; contemplate with pleasure the bright side of life’s picture; overlook obstacles and evils; attempt much more than you accomplish; are sanguine, and rise above present trouble by hoping for better things in future, and though disappointed hope on still; are a firm believer in “the good time coming;” are sanguine, buoyant, and joyous; are liable to be led into extravagant expenditures and

extensive speculations on the most delusive grounds and with disastrous results. *Restrain.*

[5.] *Full.*—Your expectations are generally reasonable, and you often realize more than you expect; are quite sanguine and enterprising—yet, with Cautiousness large, are always on the safe side. You are not often inclined to castle-building, and are neither desponding nor too much elated.

[4.] *Average.*—You are inclined to expect and to attempt too little, rather than too much; get too easily discouraged by the obstacles you encounter—some of them imaginary; look on the dark side at times, and are disposed to be satisfied with the present, instead of looking forward to the future; generally count the cost, and make safe investments. *Cultivate.*

[3.] *Moderate.*—Your expectations for the future are very moderate; often look on the dark side; are inclined to despondency; lack enterprise, and are afraid to attempt any great undertaking; make sure gains, but small ones; live in the present, and have more fear than hope for the future. *Cultivate.*

[2.] *Small.*—You expect little from the future but misfortune; see so many obstacles and discouragements ahead that you dare attempt very little, and are liable to become despondent and melancholy. *Cultivate.*

To Cultivate.—This faculty, when large, spurs on to *effort*, and therefore contributes to success—for those who expect but little attempt and accomplish but little. Hence it should be the aim of all to cultivate and encourage its due development. Discouragements should never for a moment be allowed to depress you; but go on, renew the effort, and “hope on—hope ever.” Never, when failure crosses your plans and purposes, supinely lie there, but bestir yourself, search out the cause, and again hopefully and joyfully resume the struggle. “Never give up the ship.” If it storms to-day, to-morrow is the more likely to be fair. And when troubles lower and difficulties thicken, the true man will outride the storm by remembering that “the darkest hour is just before day,” and that his lot, compared with many others, is quite comfortable. Remember that the exercise of this faculty redoubles all your faculties, and enables you to enjoy them twice—in anticipation as well as fruition—while gloomy forebodings blight present pleasure as well as blast all the delights of expectation.

In all your troubles cultivate a cheerful, happy, hopeful disposition; associate and mingle with the young, the merry, and the lively; endeavor to expect more than you do. Dwell on and recount all that has been favorable to you, and avoid thinking or talking of that which has been unfavorable. Bear in mind, particularly, that large Hope would look upon the same prospects very differently—that you behold them through diminishing and dark-shaded glasses, and hence should make due allowance.

To Restrain.—When relatively too large it renders its possessor visionary, chimerical, speculative, and liable to lose all by attempting more than can be accomplished. You should endeavor to offset excessive expectation by intellect. Dock off half or two-thirds from what you really expect to obtain, for this is all you may reasonably calculate upon. Say to yourself: "My hope so far exceeds realities that I shall not get half I expect," and calculate accordingly. Go more slowly and surely. Do not try so many experiments, or enter upon so many schemes. *Do business entirely on the cash principle* in both buying and selling. Endorse for no one—not even your brother. Build fewer air-castles. Be content in the present, and do not hope so much for the future. Ever bear in mind that you are constitutionally inclined to overrate every prospect and to underrate every difficulty.

(17.) SPIRITUALITY.

This organ manifests that faculty in man which contemplates his spiritual relations. It gives intuition, faith, and trust in a spiritual state, and a belief in unseen realities.

It is a matter of almost universal belief that there is a spiritual state and that there is a God; that man is endowed with an immaterial principle—an undying soul—which sees and knows by intuition, irrespective of material eyes or reason, this conscious fact. Unless man possessed this faculty he could form no more idea or conception of anything not material, or of anything spiritual, than the blind can of colors. But for it the idea of God as a Spirit, of the immortality of the soul, or of an immaterial or disembodied spirit, would have been absolutely impossible.

Spirituality is the prophet-seer of the soul, "the entrance-window of spiritual light, the visiting-ground of angels, the communion-table of spirits. It is the door that opens into spiritual life; and hence when it is strong, spiritual influences are very strong in the mind, and spiritual subjects are contemplated with the most intense interest. It then confers upon the mind a readiness to believe in spiritual presences, and to credit pretended revelations from the spirit-world. It gives the feeling of the nearness of spiritual beings, and of the actual presence of the spirit-world. Hence they who have this organ largely developed, are very likely to believe that we are surrounded by spirits, that guardian angels attend us, and often whisper in our souls of coming events, and give us intuitive impressions of important truths. And hence

such persons are likely to live as though in the presence of angels—to live pure, holy, and consecrated lives. When they have otherwise well-balanced minds, they are indeed our noblest, our highest, and our purest human souls.”

When this organ is perverted there results superstition and an excessive love of the wonderful—and, with large Cautiousness, fear of ghosts.

When small, the possessor believes only on actual evidence. It is small in skeptics, unbelievers, infidels, etc.

This organ is situated immediately in front of Hope and Ideality, in the lateral parts of the anterior region of the top head.

[7.] *Very Large*.—You have strong intuitive perceptions of what is right and best, and are led and governed by a species of prophetic guidance; have faith in spiritual monitions, and are most likely to take the true course when you allow yourself to be guided by what you feel to be the right way. Unless well regulated and governed, are too credulous, superstitious, and a believer in dreams, ghosts, and wonders, and liable to be misled by them and so-called prophecies, as well as to become fanatical in religion. *Restrain*.

[6.] *Large*.—You possess an internal consciousness of right, duty, truth, falsehood, and what is best; love to meditate on spiritual things—the immortality of the soul, the future life, the existence and perfections of God, and the ultimate destiny of man; combined with large Veneration, hold intimate communion with the Deity; and take a world of pleasure in that calm, happy, half-ecstatic state of mind caused by this faculty. In certain states of the system may be naturally clairvoyant—be forewarned in visions or in dreams; perceive the highest truths by intuition, and even possess prophetic gifts.

[5.] *Full*.—You possess a full measure of faith—of high, pure, and spiritual feeling, and considerable intuitive inspiration, which, if implicitly followed, conducts to happiness and success through life; you desire to believe in all truth, yet are sometimes beset by doubts.

[4.] *Average*.—You are not destitute of the inner light; have some spiritual premonitions, and are not inclined to disregard the guidance of the internal sense; but your intuitions are not always sufficiently distinct to insure their full influence, or your belief in their authority so implicit as to make them very potential in your life. *Cultivate*.

[3.] *Moderate*.—The spiritual part of your nature is not so influential as would be desirable; you have rather indistinct perceptions of spiritual things; lack faith; believe little that can not be logically proved, and rely on evidence rather than on intuition. *Cultivate*.

[2.] *Small*.—You perceive spiritual truths so indistinctly as rarely to admit them; must have proof before believing; are not guided by faith; have no premonitions or warnings, and do not believe in them. *Cultivate*.

To Cultivate.—Meditate on things divine. “Commune with your own

soul and your God—not at all times, ‘few and far between,’ nor hurriedly, but daily and long. Shut the terrestrial door of your soul and open its celestial windows, and then give yourself up to spiritual reveries. Let your soul go out after God, and imbibe His spirit. Feast on His love; contemplate His character as exhibited in His works. Assimilate and attune your feelings and innermost soul to His divine likeness. Put away all unclean thoughts and desires, and long after purity and moral perfection. Yet you need not shut yourself up in the dark. Natural light does not intercept but promotes spiritual. The open canopy of heaven, cultivated fields, deep, still forests, flower-bedecked lawns, murmuring brooks, beautiful or magnificent landscapes—above all, the rising and the setting sun, morning and evening twilight, the glowing east, the gold-tinted sky of departing day—O there is a magic spell in these works of God which inspires us with a sense of His presence, and infuses into the soul those spiritual longings and emotions we would show how to cultivate.”

Especially can you cultivate this faculty by following your innermost impressions and premonitions. Man usually turns a deaf ear to its whisperings, and hence it ceases its guidance. You should follow when it leads, and it will lead again—and, obeyed, become a spiritual monitor in all the little as well as important affairs of life.

To Restrain and Regulate.—Bring yourself down more to the every-day, practical realities of life; cultivate the terrestrial more and the celestial less, and confine yourself more to life as it is—to what and where you are, instead of are to be—to earth, its duties, responsibilities, realities, and pleasures.

(18.) VENERATION.



FIG. 27.—VENERATION—LARGE.



FIG. 28.—VENERATION—SMALL.

The office of this faculty is that of reverence for religion and things sacred; devotion; adoration of a Supreme Being. It gives expression to the worship-

ing faculty of the human soul. "It is emphatically the religious faculty. It is the central organ in the grand moral crown of man—the central, noblest, holiest power of the soul. It is the moral link that binds man more closely with God; that spiritual garden where the creature walks in sweet companionship with his Maker; that feeling which adores, worships, loves the Divine Being, and which clings to Him with a holy, a devout, and reverential affection. The sentiment of veneration, of worship, of love to the Divine Being, is the highest and most sublime of any that man is capable of cherishing. It binds itself to a Being fitted, as no other being is, to impart to the soul the highest moral grandeur that created beings can attain. It is the upper window of the soul, which opens into the clear, radiant light of God's eternal home."

Perverted, or exercised without due enlightenment, it produces bigotry, idolatry, intolerance, superstition, and all kindred vices. Not being an independent power, it requires the assistance of the intellect, of Benevolence, and the social affection, to give it its highest powers and its noblest office.

Veneration is located in the middle of the top head, back of Benevolence and in front of Firmness.

[7.] *Very Large*.—You place God as supreme upon the throne of the soul, and are pre-eminently devout, deferential, and prayerful in worshiping Him; manifest extreme fervor in your petitions before the throne of grace; evince great reverence for time-honored usages, forms, ceremonies, and institutions, and are profoundly respectful toward the aged, the good, or the great. *Restrain*.

[6.] *Large*.—You are strongly inclined to worship, love, adore the Supreme Being; feel true devotion, fervent piety, and love of divine things; take delight in religious exercises; have much respect for superiority, and are very deferential toward the aged; reverence ancient forms and ceremonies; are inclined to adhere to long-established customs. You require to guard against the perversion of this faculty—leading to bigotry, slavish fear, and the domination of a blind impulse. *Restrain*.

[5.] *Full*.—You are not lacking in devotion, respect for superiors, reverence for age, or a fair degree of conservative feeling in reference to established institutions; but these emotions are greatly influenced by circumstances, and are strongly or weakly manifested accordingly as they are incited or restrained by other faculties. There may often be an internal conflict in you between the worldly and the spiritual.

[4.] *Average*.—You are inclined to worship when the devotional feeling is specially called out, but are apt to make religion subservient to business or to whatever else may be your dominant tendency. Acting with Conscientious-

ness and Benevolence, your Veneration will dispose you to make justice, mercy, and good works the basis of your religion, while the rights of worship will be esteemed less important. *Cultivate.*

[3.] *Moderate.*—If you are religious, it is probably because your education has been favorable to it, and were fortunate enough to have been brought up under religious influences; but your religion is one of works rather than of humility, submission, and faith. You have little respect for customs or institutions merely on account of their antiquity, and no reverence for creeds, rites, and ceremonies. *Cultivate.*

[2.] *Small.*—You experience little devotional feeling, and are deficient in reverence for age and respect for superiors. *Cultivate.*

To Cultivate.—No mind can be perfect, no affection or faculty can be cultivated to its highest degree of perfection, without the aid of the sanctifying power of this sentiment. If your desire is to perfect your nature, exalt your affections, purify your soul, and reach the acme of true human greatness, you must give to the sentiment of Veneration its full and proper influence in all your daily and hourly thoughts and actions.

The way to cultivate this faculty is the same as that required for other organs—its exercise. You should study and admire the divine in nature. You should contemplate and adore God, loving Him for His infinite perfections, thanking Him for His loving kindnesses, and “whether we eat, or drink, or whatever we do, doing all to His glory.” You should contemplate Him as our Father—a Father of *love*, not an austere autocrat—a God whose goodness is infinite, whose mercy is far-reaching, whose love is unbounded, taking in all who desire and long for it. By a daily, hourly, perpetual thank-offering strive assiduously to cultivate it.

The fore part of this organ respects, reveres antiquity, etc.—and, when deficient, respect to superiors should be cultivated, treating all men with courtesy and deference, venerating the aged and infirm, and yielding obedience to our country's laws.

To Restrain—is rarely if ever necessary, unless when there is danger of this sentiment running into fanaticism or religious monomania, when measures should be taken to withdraw the mind from the constant contemplation of subjects on which the mind is warped, and to counteract the perverted tendency by enlisting interest in worldly affairs, and by the exercise of the reasoning faculties in relation to it.

(19.) BENEVOLENCE.

LARGE.

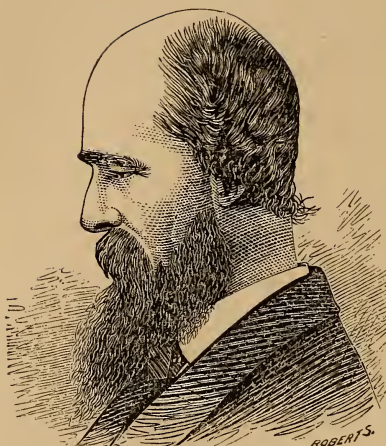


FIG. 29.—JOSEPH TRENT.

One of the attributes required in the growth toward perfection of character, while on this earth, is that “we love our neighbor as ourself”—that we let our hearts go out with sympathy and kindness to those whose paths lie across rugged, up-hill ground—that our daily desire be to make those surrounding us happy, assisting them by advice, encouragement, and means into a more desirable growth—that we overlook the faults, mistakes, and wrong-doing of all. To this end is the faculty of Benevolence adapted. It gives kindness, and sympathy, and a self-sacrificing disposition. It is the motive force in the philanthropist and hu-

manitarian. It produces the accommodating, neighborly spirit, and liberality of sentiment toward all mankind.

The active expression of this faculty is seen in the asylums for the poor and the unfortunate, the hospitals, charity-schools, retreats, etc., which are to be found everywhere in civilized society. But its noblest deeds are often done where no eye but God’s can see them.

“Wherever good has been done—wherever the hand of charity has been extended to relieve the wants of the human kind—wherever self has been sacrificed to bless others, there Benevolence has made her angelic plea, her voice has been heard, her spirit prevailed.

“But, really, the great field of Benevolence is in the every-day life of the masses of men. In the homes and daily actions of our fellows we witness its most beautiful and constant actions in the acts of kindness, in the words of charity, in the smiles of beneficence, in the watchings, and toils, and labors of men for each other, in the peaceful flow of life’s duties and cares, in the

harmony of nations, in the peace of neighborhoods, in the union and happiness of families and associations, we witness the guardian spirit of Benevolence."

It is located in the middle of the fore part of the top head, in front of Veneration.

[7.] *Very Large*.—You have a large, loving, kindly heart, and are deeply and thoroughly imbued with a benevolent spirit, and do good spontaneously; are charitable and forgiving; have ready sympathies and an open purse; with moderate or small Acquisitiveness, may impoverish yourself to assist others, or with small Conscientiousness, spend in charity the money which of right belongs to your creditors; with large reasoning organs, are truly philanthropic, and take broad views of reformatory measures.

[6.] *Large*.—You are kind-hearted, generous, delight to do good, and make personal sacrifices to make others happy—to sympathize with their sufferings and relieve their wants; prefer to suffer yourself rather than to see others suffer; are charitable, forgiving, and merciful; with large domestic organs, will make great sacrifices for family.

[5.] *Full*.—You are kind and obliging, and show a good degree of neighborly feeling, except when the selfish faculties are predominant, but will not overtax yourself, and may allow selfish feelings to overcome your kindness; with large Acquisitiveness, are benevolent when money can be made thereby; with large Conscientiousness, will be more just than kind. *Cultivate*.

[4.] *Average*.—You are kind to those you love, especially if Adhesiveness be large, and may practice general benevolence through the influence of Approbativeness or selfish ends, but are not inclined to generosity and philanthropy. *Cultivate*.

[3.] *Moderate*.—You are not inclined to be obliging, but manifest a feeling of indifference in regard to the comfort or welfare of those around you; are rather selfish and unsympathizing. *Cultivate*.

[2.] *Small*.—You care little for the happiness or sufferings of others, so long as you are yourself at ease; you do but few acts of kindness, and do those grudgingly, and have unbounded selfishness. *Cultivate*.

To Cultivate.—To cultivate this faculty, you should always try to be more generous and less selfish, always remembering that the giver is even more blessed than the receiver. The right exercise of this faculty, in the very nature of things, renders its possessor happy, while selfishness interdicts one of the most exalted enjoyments of our being. Hence, though all our faculties should be cultivated, Benevolence, more than any other, should be in constant action. You should seek out the deserving poor, the sick, and the maimed—especially that class who are backward in telling their sorrows, and try to

aid them, and interest yourself in their wants and woes, as well as in their relief. You should endeavor to do good in person, and from love of it—feeding the hungry, clothing the naked, visiting the sick, and scattering sunshine and happiness wherever you go. And it is not required that you always give money, for you can frequently help the deserving poor more effectually by helping them help themselves than by frequent donations. Indeed, this is by far the best way. Taking an interest in their welfare, you should help them secure employment, and by suggestions and advice encourage them to persevering effort and eventual comparative success. Giving to mendicants of whom you know nothing often subjects the donor to imposition, as well as injures the recipients, by furnishing them the means of getting drunk and the like. There are always enough whom we know to be deserving.

“Yet acts of individual charity by no means constitute the widest or most profitable field for the exercise of this faculty. Men have *minds* as well as bodies. You can often benefit the rich even more than the poor. Not by condolence merely—often a source of great relief and comfort—but by *reforming* them. Mankind, from being thus wretched, are destined to be conceivably happy. Every evil is to be done away, and every human power to enjoy developed. These are the largest fields in which to exercise Benevolence—fields all whitened for the harvest. Individual effort only lops off now and then a twig of the great tree of human woe. You can and should lay the axe at the root. Our world is full of causes that result in human depravity and woe. These causes must be removed; and every one of us is under a moral obligation to do all we can to obviate them. To sleep over this glorious work is sinful; to engage in doing it is the greatest privilege of mortals. And to do it men require, more than anything else, a knowledge of the causes and cure of their miseries; and we should all embrace and make every possible opportunity for obtaining and diffusing this knowledge. In the glorious field of human reformation we should all labor with our utmost endeavors.”

Especially should you cultivate Benevolence in all the little affairs of life—in every thought, look, and action. Home can never be made happy without it. It is like the flowers that spring up in our pathway, reviving and cheering us. It is like sunshine falling on the heart. It may be impossible for many to help with money and means, but kind words are within the reach of all, and you should ever endeavor to use them—to cheer a despondent fellow-man, to soothe him if he is wretched, to comfort him if he is sad, and so keep him out of the slough of despondency, or help him out if he happen to be in. There are so many words of the opposite kind flying in all directions—

sour words, cross words, fretful words, insulting words, overbearing words, irritating words, that it should be your special individual aim to let kind words have a chance to soothe, palliate, and help. And the doing of this will do you infinite good, for kind words bless him that uses them, and react upon the kind feelings which prompted them, and make them more kind. They add fresh fuel to the fire of benevolent emotion of the soul.

Sydney Smith cut the following from a newspaper and preserved it for himself, and you, dear reader, can not do better in the cultivation of Benevolence than following out the duty it inculcates :

“When you rise in the morning form a resolution to make the day a happy one to a fellow creature. It is easily done—a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving, trifles in themselves light as air, will do it at least for the twenty-four hours—and, if you are young, depend upon it, it will tell when you are old ; and if you are old, rest assured it will send you gently and happily down the stream of time to eternity. By most simple arithmetical sum look at the result : You send one person—only one—happily through the day ; that is three hundred and sixty-five in the course of the year. And suppose you live forty years only after you commence that course of medicine, you have made fourteen thousand beings happy, at all events for a time.”

To Restrain is hardly necessary, only when it is misdirected. It is not required that you beggar yourself and family by lending, endorsing, or yielding to sympathy in opposition to judgment. Remember that those who solicit help most urgently too often deserve it least. Whenever you give, give judiciously and knowingly. *Never endorse* for any person, or under any consideration. It is preferable to give outright, if you have a surplus, lending *only* what you can afford to lose. Give and do less freely than you naturally incline, strive to govern this faculty by intellect, and be just before you are generous.

(20.) CONSTRUCTIVENESS.

Man is said to have been made in the image of God. God is a mechanic of infinite skill. He built the universe, an infinitely sublime spectacle of mechanical design and execution. The more man progresses toward a high standard of perfection the more will he be enabled to imitate God's handiwork. Constructiveness—the making, building, mechanical ability—gives him the power in this direction. The houses in which we dwell, the costumes we

wear, the carriage in which we travel, the towns and cities in which we congregate, the farms we cultivate, the paintings and statuary we admire, the places of travel, history, biography, poetry, romances we read, the millions of labor-saving machines with which we ply the busy concerns of life, the shops that dot the land all over, the railroads that girt our continents, and the ships and steamers that checker our seas, are all but so many living voices of this faculty.

LARGE.

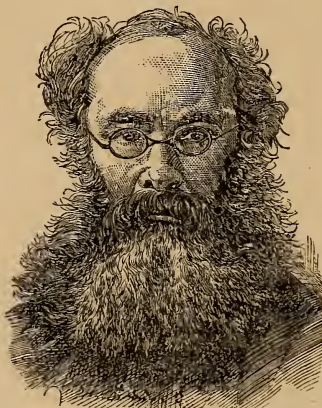


FIG. 30.—ANTHONY TROLLOPE.

This faculty has administered as much to man's elevation, perhaps, as any other in his mind. It is the first that is called into requisition in the act of civilization, and is that which furnishes us with all the conveniences and nearly all the comforts of life.

This organ is sometimes perverted, and when such is the fact it leads to waste of time and labor in attempts to invent perpetual motion, or other impossible problems; and, with deficient Conscientiousness, it may employ itself in making counterfeit money, false keys, etc., etc.

Constructiveness is situated just forward of Acquisitiveness. Its size may generally be told by a glance of the eye from a front view of the sides of the head. When it is large it gives a swelling appearance to the sides of the front

head—its development giving breadth to the head above the zygomatic arch.

[7.] *Very Large*.—You manifest extraordinary mechanical ability, a passion for making things, and (with Causality large) great inventive talent. You take to tools naturally, can make almost anything, and almost seem to be master of all trades without having learned them; you are constantly contriving improvements, and might devote yourself to mechanical invention with great benefit to the world, if not to yourself.

[6.] *Large*.—You possess good mechanical skill and dexterity in whatever is done with the hands; delight in building, repairing, and employing machinery; with large Imitation can make anything after a pattern; and with large Causality are strongly inclined to invent and to contrive new ways of

doing things. As a writer you would show great skill in the construction of your sentences, as well as in the arrangement of the subject-matter of your essay or book.

[5.] *Full*.—Can, when occasion requires, employ tools, and use the hands in making, tinkering, and fixing up, and turn off work with skill; yet have no great natural passion or ability therein; with practice can be a good workman; without it would not excel. *Cultivate*.

[4.] *Average*.—With the education of a mechanic—a thorough training in any particular trade—you may make a good workman; but manifest no special liking for the use of tools. *Cultivate*.

[3.] *Moderate*.—You are rather awkward in the use of tools and in manual operations of every kind, and should not attempt anything requiring much mechanical skill. *Cultivate*.

[2.] *Small*.—You are deficient in constructive talent; awkward in making and fixing up things; poor in understanding and managing machinery; take hold of all work awkwardly; write poorly, and lack both mental and physical construction. *Cultivate*.

To Cultivate.—It must not be supposed that none but mechanics require to cultivate this element. This would be a great mistake. Every human being uses it in all to which he puts his hands. All farmers, and workers in any and all sorts of manual occupations; all merchants in putting up, taking down, cutting, packing, folding, and wrapping their goods; all who use the pen in making letters and words; all who frame books, essays, paragraphs, or sentences; all who speak in public, or converse in private, or even think or feel; all who do anything, in whatever they do, as well as mechanics proper—all mankind, rich and poor, wise and foolish, old and young—require and use this constructive instinct and capability. All should therefore cultivate it—artists, mechanics, operatives, and workers, that they may excel in their respective pursuits—and, still more, those who would live by or enjoy their mental powers."

You should practice your hand in using tools, and making or trying to make work of any and every kind. You should practice writing a plain, easy, and rapid handwriting. The exercise of drawing helps wonderfully, not only to a growth of Constructiveness, but to the formation of a good handwriting. Drawing should be taught along with writing, for both consist in transferring *forms* to paper, and greatly aid each other. You should subscribe for an illustrated scientific paper, read it, and get interested in it. Observe and study machinery and inventions and altogether call out this faculty whenever the chance offers.

To Restrain—is necessary when the faculty unduly encroaches on our time

or other duties. You should give yourself more to the exercise of your other faculties, and less to mechanical invention and execution; especially do not waste time in fruitless endeavors to invent perpetual motion and other chimerical inventions.

(21.) IDEALITY.

LARGE.



FIG. 30, a.—SCHILLER.

This faculty produces a perception and love of all that embodies taste, refinement, beauty, purity of feeling and imagination. Especially does it tend in the direction of perfection. "Perfection is its grand end. For perfection it was made. In perfection it finds its delight—its dream of joy, blessedness, and hope."

Perverted, there results over-fastidiousness, sickly refinement, extra neatness, and a distaste for every-day life.

The organ of Ideality is located directly above Constructiveness. When large, or very large, the sides of the head where the hair makes its appearance are widened and heightened, but when it is small they are narrow and depressed.

[7.] *Very Large*.—You have the highest degree of refinement and taste, and an intense love for the exquisite, beautiful, and perfect; live in an ideal world; have a most glowing and vivid imagination, and with the mental temperament and a good development of the reflective faculties, Construction, Imitation, etc., are capable of achieving success in the highest walks of poetry or art; give a delicate finish and touch of perfection to every act, word, thought, and feeling, and find few things to come up to your exalted standard of taste. Your danger lies in the direction of extra fastidiousness and the tyrannical domination of the ideal, shutting you out from all participation in the interests and enjoyments of the real world around you. *Restrain*.

[6.] *Large*.—You are refined, tasteful, and imaginative, and appreciate and

enjoy beauty and perfection wherever found, especially in nature; have high ideas of propriety in expression and conduct; are graceful and polished in manners; have lofty aspirations, and incline to strive after perfection in character and performance, and desire to obviate blemishes.

[5.] *Full*.—You are not wanting in a good share of taste and refinement, do not possess a high order of them, except in those things in which it has been vigorously cultivated; you appreciate elegance and polished manners, and have elevated notions of the proprieties of life, but are not sentimental, fanciful, or over-fastidious. You love adornment and display, but are not disposed to sacrifice the useful to the ornamental.

[4.] *Average*.—You prefer the plain and the substantial to the ornamental; live in a real, every-day, matter-of-fact world, and never soar into the visionary, or wander enchanted in the realms of the ideal. You are rather plain in your manners, and in talking or writing make use of few figures of speech, preferring to say what need be said in the most direct and literal way. *Cultivate*.

[3.] *Moderate*.—You rather lack taste in manner and expression; very plain in speech; have little of the sentimental or imaginative; care nothing for art, poetry, or the beautiful in nature, and your character is lacking in elevation and refinement. *Cultivate*.

[2.] *Small*.—You are essentially lacking in all that appertains to taste and refinement, beauty and sentiment, and are extremely utilitarian. *Cultivate*.

To Cultivate.—As has already been written, Ideality is an essential requisite in the attainment of purity and perfection of character and soul, and for this reason its cultivation should be assiduously longed after. First, you should avoid all habits that tend to blunt the sentiment—and the principle of these are the use of alcoholic liquors, tobacco, and indulgence in the habit of swearing. The exercise of no other three habits so debases, degrades, and drags down into the filth the soul of man. It seems to me one of the absolute impossibilities that a man can smoke, chew, or snuff the dirty, filthy, poisonous, narcotizing plant—tobacco, and at the same time have a taste for the beautiful in nature and art—a regard for the graces and refinements of life, or the remotest tendency toward a growth into the regions of high æsthetic culture and perfection of character. The drinking of alcoholic liquors, whether moderately or in excess—even more than tobacco—prevents the growth of the body into a high order of development, for its effects are noticeable in the brain itself—the thought-chambers of the soul, blunting and impairing the fine and acute sensibilities of the nerve filaments of the brain—the strings on which the divine harmonies of the soul are wafted to the physical senses. The higher, nobler, and aspiring qualities of the soul can not find expression

through a brain saturated, or even tainted, with beer, wine, whisky, brandy, etc. Only the low, gross, and animal find expression, and hence the sure, though perhaps slow, growth *downwards*. Swearing, which has been alluded to elsewhere, is in itself, its exercise, a complete barrier to the attainment of large Ideality, and therefore is to be avoided. You should be careful in the choice of your associates, choosing only those who have a high regard for the refinements of life—whose tastes, aims, and desires are for the true, the pure, the good; and ever shun and avoid all associates whose tastes lie prone with the filth—lewd conversations, vulgar expressions, licentious and low aims, drinking, swearing chewing, etc. If you believe in a future, and that our condition and position in the future will be decided by the degree of development in the attainment of perfection while in this world, you must *now and for ever abolish, in all forms and under all conditions, the use of tobacco and alcoholic liquors, and the avoidance of swearing and licentiousness.*

Avoiding all habits that prevent a growth of this faculty, you should then strive to cultivate a love for the beautiful in nature and art. You should view and admire the wonderful, the glorious and majestic in nature—from the starry sky to the flowery earth; from the radiant pole to the flashing meridian; from the tiny insect to the omnipotent God. The rippling brook, the leaping cascade, the silvery stream, the sloping hill, the majestic mountain, the flowery lawn, the leafy grove, the graceful willow, the clinging vine, the morning dawn, the golden sunset, the starry canopy of night, the floating cloud, the torrent of rain, the lurid lightning, the rattling thunder, the radiant bow of promise, are all beautiful, and all inspire Ideality to active exercise. Few things purify and chasten the grosser manifestation of the passions, or elevate the soul, more than the study of Nature; and yet her beauties are comparatively a sealed book to most of her children, because they have no eyes to read, no time to contemplate them.

You should read books the style of which is finished and sentiments elevated, especially good poetry; cultivate a taste for the fine arts; practice personal neatness and elegance; try to express yourself with beauty in conversation, and perpetually endeavor to imbibe and admire this sentiment from Nature's inexhaustible stores of beauty and perfection.

To Regulate.—When perverted this faculty causes much mischief. From abnormal Ideality springs that most pernicious passion of novel reading—a practice that does an infinity of harm in a score of ways, but especially in the direction of the social faculties; and to women more than men are they especially injurious. You should avoid them, and seek exercise for your mind in the direction of the practical realities of every-day life.

Another perversion of the faculty consists in neglecting natural beauty for artificial. Overloading the body with fine dresses of fashionable cut, and bedecking the fingers, ears, and person with jewelry, does not imply true taste and refinement. A super-abundance of jewelry—finger-rings, ear-rings, breast-pins, etc.—is especially obnoxious to a lover of simplicity and refinement, and only approaches nature in so far as it resembles the savage in his war-paint and feathers. A neat, tasteful, and harmonious simplicity in your dress will indicate that you possess the elements of a true refinement—for art is beautiful only when and as far as it follows nature.

Finally, you should remember that in you the ideal and imaginative exceed the practical, and that you must try to realize that air-castles and ideal men and women are rather out of place in a rough, practical world like this. Do not refuse to associate with others because they do not in all particulars meet your fastidious tastes.

(B.) SUBLIMITY.

The office of this organ is to manifest that power of mind which recognizes the grand, the vast, the magnificent and sublime in nature, art, feeling, action, and thought. It enables the soul to appreciate, and fills it with sublime emotions on beholding rugged, towering mountains, the thundering cataract, the great ocean, the lightning's flash, the roar of thunder, the commotion of the elements, the star-spangled canopy of heaven, or any other manifestation of the Almighty's power. When united with strong intellect it gives width, comprehensiveness, and grandeur to the intellectual conception, and gives a peculiar pleasure in contemplating and studying the sublime works of the universe and its God.

Sublimity is located directly in front of Cautiousness, and behind Ideality. When large it gives great width to the middle of the top head.

[7.] *Very Large*.—You appreciate and admire in the highest degree the wild, the romantic, the grand, the sublime, the illimitable, the eternal, the infinite; have a real passion for mountain scenery, vast prospects, foaming breakers, and roaring waterfalls; enjoy with the greatest zest "the war of the elements—thunder, lightning, tempest, the ocean in a storm, the surging rush of a swollen stream in a freshet—whatever is magnificent or awful; love to contemplate the seemingly boundless expanse of ocean; the glory of the starry heavens; and above all, (with Veneration full or large,) the omnipotence of the Deity and the infinitude of His works. In writing or speak-

ing, you are inclined to use high-sounding words and metaphorical expressions, and must guard yourself against verbal extravagance and bombast. In other respects there is no need to restrain.

[6.] *Large*.—Your manifestations are like those described in [7], except in a somewhat lower degree. With a good development of the intellectual organs, you will take comprehensive views of subjects, and give a wide scope to your thoughts and investigations.

[5.] *Full*.—You enjoy the grand, the sublime, and the magnificent, and appreciate mountain scenery, the vastness of the ocean, and the awfulness of the tempest, but in a lower degree than [7] and [6], which see.

[4.] *Average*.—You manifest only a moderate degree of this element of character, under ordinary circumstances, but when the organ is powerfully excited, may enjoy sublimity and grandeur very highly. *Cultivate*.

[3.] *Moderate*.—You are rather deficient in the manifestation of this faculty. *Cultivate*.

[2.] *Small*.—You care very little for the grand and sublime in any form.—*Cultivate*.

To *Cultivate* this faculty, you should endeavor to appreciate and admire the grand and majestic in nature—contemplate sublime scenery, and, above all, the infinitude of God as manifested through His works.

(22.) IMITATION.

This faculty furnishes the aptitude to imitate, copy, take pattern, do as others do, etc. It is an organ that entirely lacks originality. "It is the spring of no new thought. It wishes to walk in no untrodden paths. It always wants a guide, a pattern. Give it a pattern and it can do almost anything imaginable. But without a pattern it is powerless. As a mechanic it works after a pattern; does what it has seen done and nothing more. This mental faculty assists the mechanic very much, for it enables him to imitate every thing that he has seen in mechanics, and this, added to the inventive power, gives him a two-fold advantage. But for this faculty every human being would be obliged to originate everything he did, and his mode of doing it, in business, science, mechanics, and even all the trifling affairs of life."

The organ of Imitation is located on the two sides of Benevolence.

[7.] *Very Large*.—You are a consummate mimic, and can imitate almost anything; with Mirthfulness large, have a taste and talent for acting and of representing life to the letter, and can keep others in a roar of laughter;

while speaking you gesticulate almost constantly; impart an uncommon amount of expression to the countenance when animated. *Restrain.*

[6.] *Large.*—You have a great ability to copy and take pattern from others; can act a part in an assumed character, and readily adapt yourself to different circumstances, take on any mood you choose, and act out its proper manifestations; can be any body else just about as easily as your own proper self; are able to imitate the voice, gesture, mode of walking, expression, etc., of your friends and acquaintances to the life.

[5.] *Full.*—You can copy quite well, and have good imitative powers, and can personate others very well when you try, but are not particularly inclined to assume a character or follow an example unless stimulated thereto by more influential faculties.

[4.] *Average.*—You can copy tolerably well when this faculty is excited and backed up by other organs, but have no strong inclination to mimic or imitate others; you prefer to be yourself rather than anybody else.

[3.] *Moderate.*—You manifest little inclination to take pattern from others, or to be a mere copyist; are disposed to strike out into new paths; work on a plan of your own and seek originality.

[2.] *Small.*—You have your own way of doing things, and seldom willingly copy anything or take pattern from anybody. *Cultivate.*

To Cultivate.—This faculty, when rightly cultivated, tends to general progress and enjoyment, and therefore should be assiduously cultivated. You should imitate whatever in others will make you better and improve you mentally or physically; but you should ever earnestly strive against copying the vices of mankind. Manners, expressions, sentiments, ideas, opinions, and everything that in the copying will develop a higher culture, you should copy. You should try your hand at drawing, making patterns and models, and every species of copying and imitation, as well as conforming to those around you. Try to become what they are in their *best parts*, and do what and as they do.

To Restrain.—You should strive after a larger personality in thought, doctrine, and everything that goes to make character, and be less a parrot and echo of other people's individualities, and cultivate the original and inventive in everything.

(23.) MIRTHFULNESS.

Laugh and be happy is a trite saying, and true as it is trite. Few things increase digestion, respiration, sensation, and mental action more than a real hearty laugh, and certainly few things are more pleasurable. This the faculty

of Mirthfulness does, enabling us to perceive differences or incongruities, and the disposition or ability to joke, make fun, and laugh at the improper, unbecoming, etc. "It is quick to perceive absurdities, is always on the look-out for all incongruous, inharmonious, inconsistent things and ideas. And often so ludicrous are its conceptions that it sets every member of the mental faculty into a roar of laughter. It is the maker of wit, fun, humor, sport, merriment, mirth, and all the family of rare laughables. When this is joined with Combateness and Destructiveness, it makes ridicule, sarcasm, venom-toothed sallies of wit, and that whole family of despicable serpents which bite while they laugh."

The organ of Mirthfulness is located outside of Causality and forward of Ideality.

[7.] *Very Large*.—You have a remarkable disposition and capacity to make fun; have a great love for jokes and the ludicrous, and are always laughing and making others laugh; with Ideality only average, are in danger of becoming too comical, if not clownish, descending to low, coarse jests, and of making fun on solemn or unsuitable occasions. *Restrain*.

[6.] *Large*.—You can fully appreciate a joke, and enjoy a hearty laugh at the absurdities of others, and delight to make fun out of everything, and can keep a company in good humor by your mirthful sallies. With large Comparison and Combateness, would be capable of severe sarcasm. *Restrain*.

[5.] *Full*.—Your capacity for appreciating wit and humor is good, and you have considerable ability for making fun; are witty, playful, and humorous, especially under the stimulus of jovial company, but are not remarkable for the manifestation of this faculty.

[4.] *Average*.—You may enjoy wit and humor, and appreciate a joke under a powerful excitement of this faculty; but in general you are sober, serious, and sedate, and not inclined to encourage laughter or fun-making. *Cultivate*.

[3.] *Moderate*.—You are rather too seriously inclined, as a general rule, but may occasionally manifest considerable playfulness and humor. If Combateness and Approbateness be full or large, you may not always take a joke so good-humoredly as you ought. It will do you good to cultivate good humor and to laugh more. *Cultivate*.

[2.] *Small*.—You are rather slow to perceive the point of a joke, and are seldom able to turn back a witticism aimed at yourself; are not inclined to laugh, and perhaps think it foolish or wrong to be jovial or merry. *Cultivate*.

To Cultivate.—The faculty of Mirthfulness is always promotive of good—contributing to health, longevity, and happiness—and therefore should always

be exercised. To this end you should get rid of the idea (if you possess it) that it is undignified or sinful to laugh. This natural element of the mind was created to be exercised, and such exercise, so far from being sinful, is even a duty; nor can you always keep on a long face without injuring your health, blunting your faculties, and abusing one of Heaven's choicest blessings. Therefore increase its action by noticing and laughing at the ridiculous. Make fun. Take jokes without getting angry, and return as good as you get. Engage in lively conversation and pleasant associations; read witty books, and always cultivate a jovial, pleasant, humorous manner of speaking and acting.

To Restrain.—You should avoid ridiculing what is not only not ridiculous, but actually right, and cease hunting for something to laugh at and make fun of; avoid turning everything into ridicule, and cultivate sobriety and reverence. Especially do not wantonly abrade feeling and cause pain, for this faculty was created to give pleasure instead of pain.

PERCEPTIVES.



FIG. 31.
LARGE.



FIG. 32.
SMALL.



FIG. 33.
LARGE PER. AND REF.

The perceptive faculties bring us into relation to all that constitutes life, and enable us to realize and appreciate the physical qualities of material things, and so in this manner pave the way to the acquaintance of knowledge and wisdom.

Large Perceptive and moderate Reflective organs give great attention to external things ; great practicality and love of details ; great power to pick up knowledge from observation, and great educability, but only a moderate share of reflective or speculative sagacity. While large Reflective and moderate Perceptive organs give the Socratic, the Baconian style of intellect—all speculation—little practicality or attention to external details. A proportionate state of these two classes of organs gives a fair average of both perceptive and reflective comprehension, and is the most favorable.

(24.) INDIVIDUALITY.

LARGE.



FIG. 34.—THOMAS CARLYLE.

The first necessity to many, as involving intellectual effort, is the ability to recognize things and facts—to observe, see, and examine, and this the faculty of Individuality does—being, as it were, the door through which most all forms of knowledge must enter the storehouse of the mind. “Its office is that of fact-gatherer. It is the seeing, perceiving faculty. It takes cognizance of things as things, of facts as facts, without relation to any other things or facts. The properties and qualities of things it does not recognize, but simply sees everything as an individual existence. Nor does it name or classify the objects which it sees. Those works are left to other faculties.”

The organ of Individuality is located in the centre of the lower part of the fore head, immediately above the top of the nose. When large it produces breadth, projection, and descent between the eyebrows at that part. When small, the eyebrows approach closely to each other, and lie in a nearly horizontal line.

[7.] *Very Large*.—You have extraordinary powers of observation, and an insatiable desire to see everything, and to know all about whatever comes under your observation. You are very minute and particular in the observation of things, and are impelled to individualize everything.

[6.] *Large*.—You have a great and practical ability to observe men and things, and a great desire to see, know, and examine; see whatever is transpiring around you, and are characterized in this respect as [7], only in a lower degree.

[5.] *Full*.—You are a good observer; keep your eyes open to some purpose; see clearly whatever is readily observable, but are not inclined to a very close scrutiny, or to the scanning of minute details. You have a desire to see and examine things generally, but do not allow this faculty to assume a controlling influence in your character.

[4.] *Average*.—You are capable of observing only the most conspicuous objects, or such as interest other and larger faculties, and then more in general than in detail. *Cultivate*.

[3.] *Moderate*.—You have only ordinary observing powers, and, unless the faculty be specially stimulated, take but little notice of things, and are constantly vague in your descriptions of what you have seen. *Cultivate*.

[2.] *Small*.—Your observing powers are feeble. You use your eyes to so little purpose that they might almost as well be closed. Your notions of what you have seen are very vague. *Cultivate*.

To Cultivate.—To be well informed on the different essentials that relate to our surroundings is a requirement that all should possess. To attain this information you should assiduously cultivate your Individuality by noticing whatever comes within your range of vision, and observing attentively all the little things done and said by everybody. You should, whenever out walking or traveling, notice and study the character of the people with whom you may come in contact, their face and manners, their style of dress and actions. You should attend fairs and exhibitions, and notice minutely everything, so as to be able to talk about them in after time. The study of natural history, anatomy, mineralogy, and chemistry, will greatly assist in developing this faculty. An excellent suggestion for developing this organ—in conjunction with Form, Size, Weight, Color, and Eventuality—is with a companion to walk at an ordinary gait past a shop window containing a variety of goods, and looking in it as passing. After you have passed it, record with a pencil on paper as full a description as possible of all that your observing powers have been able to note while passing, and then compare notes with your companion. Perseverance in this simple exercise will develop a wonderful ability for taking in through the door of Individuality all that is transpiring around you.

To Restrain is seldom necessary; but, when required, you should exercise your Reflectives more and your Individuality less. Especially should you guard yourself against obtrusiveness in exercising your curiosity or passion, for observation. Do not so far forget good manners as to stare impudently at any one. Try to *think* as well as *look*.

(25.) FORM.

LARGE.



FIG. 35.—RUBENS.
FORM, SIZE, AND COLOR.

The organ of Form enables us to see and remember all peculiarities of figure, shape, and feature of whatever passes before it. Hence it observes accurately the form of faces, persons, and things, and remembers them from their forms. Persons having this organ large usually have an excellent memory of persons, and seldom forget any one whom they have once seen. With the aid of Constructiveness it gives the ability to reproduce the forms of persons and things—to make models, patterns, pictures, statuary, etc.

It is located below Individuality, at the root of the nose, and when large widens the eyes, and pushes the eyeball toward the external angle, a little outward and downward.

[7.] *Very Large*.—You possess an extraordinary ability to observe and remember shapes and forms, and are an excellent judge of configuration. You hardly ever forget a face or figure that has attracted your attention.

[6.] *Large*.—Your memory of faces, countenances, forms, looks, etc., of persons, beasts, and things once seen is excellent, and you are a good judge of symmetry, proportion, and beauty of form; can remember names by seeing them in writing.

[5.] *Full*.—You have a good recollection of faces and forms, but not remarkably tenacious. Your judgment of configuration and symmetry is very fair.

[4.] *Average*.—You have a tolerable development of this faculty, and with

practice may recollect countenances, shapes, etc., with considerable distinctness. *Cultivate.*

[3.] *Moderate.*—Your memory of faces, forms, and shapes is neither very distinctive nor very retentive, and your ability to recognize persons is poor. *Cultivate.*

[2.] *Small.*—You have a very feeble recollection of faces, and soon forget the appearance of things you have seen. *Cultivate.*

To Cultivate.—Study the shape of everything you desire to remember, and such sciences as involve configuration—Botany, Conchology, Phrenology, Physiognomy, etc. Notice particularly the detailed configuration of persons you meet, and after a time set down on paper all that your memory has retained of their form.

To Restrain is not necessary.

(26.) SIZE.

This faculty determines the size and proportion of the objects which Individuality sees. It measures length, breadth, thickness, height, depth, dimension, distance, etc.; compares objects with respect to size. It gives a good ability to remember the size of whatever Individuality perceives. It measures distances correctly with the eye, and everything that pertains to size. It is a necessity to mechanics, geometricians, architects, artists, etc.

The organ of Size is located at the internal extremity of the arch of the eyebrows, on each side of Individuality.

[7.] *Very Large.*—You have great ability to judge of magnitude; can determine very closely by the eye alone the length, breadth, or height of an object; have an accurate eye for proportion, and detect at a glance any departure from perfect correctness in this respect.

[6.] *Large.*—You have an excellent eye for measuring angles, proportions, and dimensions; are a good judge of harmony between the different parts of a thing, and are annoyed by a want of proportion, or a departure from accuracy in the lines of direction.

[5.] *Full.*—You possess a good share of the ability to measure by the eye, but require practice to give you entire correctness in this particular. *Cultivate.*

[4.] *Average.*—You have only a fair share of this eye-measuring power, but with considerable practice may do tolerably well. *Cultivate.*

[3.] *Moderate*.—You are not a good judge of size or proportion, and should not trust to the eye where correct measurements are required. *Cultivate*.

[2.] *Small*.—You have very vague ideas of length, breadth, height, etc., and a poor judgment of proportion. *Cultivate*.

To Cultivate.—You should constantly exercise your judgment on whatever involves the length, breadth, height, and other dimensions of objects, and then verify observation by measurement. Guess at the weight and quantity of things, and otherwise observe the suggestions recommended for the cultivation of Form, as they involve size and proportion, as well as configuration.

To Restrain is seldom necessary.

(27.) WEIGHT.

The faculty of Weight gives the capacity for balancing, for walking gracefully, for maintaining an erect position, for supporting steadily the centre of gravity, and for judging of perpendicular. It is strong in graceful and easy walkers; in good dancers, especially rope-dancers; in good horsemen; in sailors generally, and men who go much upon buildings and walk much in dangerous places.

It is located on the superciliary ridge, about one-third of its extent from the root of the nose. When large it sometimes depresses the eyebrows at that point.

[7.] *Very Large*.—You have remarkable skill in balancing; are sure-footed; seldom stumble or fall; possess wonderful skill in skating, swimming, sleight-of-hand, hurling, shooting, horseback-riding, etc.; and naturally assume easy and natural attitudes in standing, and a graceful gait in walking. Your perception of the laws of gravity, and ability to maintain the equipoise of any body you can control, are very great. With a little practice, you could perform wonderful feats in walking a tight-rope, balancing poles and other objects; or in riding, vaulting, etc.

[6.] *Large*.—You have nice intuitive perceptions of the laws of gravity, and great ability to apply them; are fond of exercises involving skill in balancing—such as riding, skating, shooting; have a steady hand and a sure foot; love to walk on narrow and dangerous places; assume natural attitudes; are annoyed by seeing anything out of plumb or unevenly balanced; and, with Constructiveness large, possess great natural ability to operate machinery.

[5.] *Full*.—You have good command over your muscles, and with practice can balance well, but have no ordinary perception of the laws of gravity. *Cultivate*.

[4.] *Average*.—You are described in [5], but in a somewhat lower degree; would require much practice to balance well. *Cultivate*.

[3.] *Moderate*.—You have but little skill in balancing, and lack the nice appreciation of the laws of gravity which give ability to ride, skate, shoot, or hurl well; you should not attempt to walk on high and narrow places. *Cultivate*.

[2.] *Small*.—You can hardly walk a broad plank over a ditch; get dizzy on high places; are easily made sea-sick, and are not a good rider, skater, or marksman. *Cultivate*.

To Cultivate.—Practice horseback riding, skating, climbing, gymnastic feats, balancing a long pole on your hand, walking on top of a fence, pitching quoits, archery—anything that will call this faculty into exercise.

To Restrain.—Do not attempt dangerous feats of climbing, walking on narrow places, etc.

(28.) COLOR.

Every visible object possesses color. "Materiality is sparkling with an infinite variety of the most beautiful and dazzling colors. The light of the sun, moon, and stars is decomposed by a mysterious and wonderful power, which is hidden in almost every material substance, and spread out in dazzling variety of colors, which makes earth at times a scene of enchantment. Persons having it large are excellent judges of color, lovers of color, and everything possessed of beautiful colors—such as flowers, pearls, paintings, gorgeous clouds, gaudy dress, gaily colored birds, etc. They find a peculiar delight in gazing upon colors. Some people are passionately fond of flowers and cloud-paintings. They will spend half their time in cultivating flowers, and would be glad to spend the other half either in making or looking at paintings. Color is absolutely necessary in a painter; otherwise he will not be able to color his pictures properly, to dress them in their natural hues."

The organ of Color is located on the right from Weight, and nearly over the centre of the eye, a little out from the centre.

[7.] *Very Large*.—You have a passion for colors; a natural taste and tal-

ent, and an instructive perception of their harmonies. You can carry colors perfectly in the eye and match them from memory; can arrange and blend all the shades, hues, and tints, in painting or otherwise, with the greatest skill; as a painter would excel in coloring. Inappropriate or inharmonious arrangement of colors pains you.

[6.] *Large*.—You can accurately discern and match colors by the eye, and are like [7], only in a lower degree.

[5.] *Full*.—You are a fair judge of colors and of fitness in their combination, but require practice to determine their finer shades and blendings; take much pleasure in beautiful flowers, variegated landscapes, beautiful colored fruits, etc.

[4.] *Average*.—You possess a fair share of this talent, but yet are not extraordinary.

[3.] *Moderate*.—You are naturally deficient in the discrimination of colors, and only glaring ones or strong contrasts attract your attention; with a good deal of practice, however, you might acquire a fair degree of skill in judging of the primitive colors and their more common combinations. *Cultivate*.

[2.] *Small*.—You are very deficient in perception of colors, and care very little for them. *Cultivate*.

To Cultivate.—You should observe colors and their manifold shadings—naming, arranging, and classifying them. Try to appreciate their beauties, and take pleasure in admiring their richness as seen in flowers, birds, paintings, etc.

To Restrain is not necessary.

(29.) ORDER.

This faculty is adapted to Heaven's first law—Order. All nature is conducted upon the principle of the most perfect Order. "The growth of plants and animals, the formation of crystals, the action of all chemical affinities, the gathering and movements of the clouds, the falling of the rain, the succession of day and night, and the seasons of the year; the movements of the oceanic tides and currents, the revolutions of the earth and all the heavenly bodies, are upon the principles of the most orderly arrangements. Probably we can not find anything in nature that is not done in perfect Order. Sometimes we may not be able to discover that Order; but everything is orderly beyond a doubt. That man may shape his actions in harmony with nature, he is endowed with the faculty of Order. This, too, enables him to enjoy the con-

templation of the grand scenes of orderly magnificence about him. The idea of harmony, of completeness in arrangement, is given by the faculty of Order. Order in business, in labor, in study, in amusement, in everything, is absolutely necessary to the full attainment of the end in view in each. There is no business or avocation in life in which Order is not necessary. Look at the farmer without order. What a scene of confusion his farm exhibits! His fields are all the same as one; his cattle are everywhere; his house, barn, and hog-pen are about the same as one; his tools are scattered on every part of his farm; his work is all pressing him at once; he does fifty things in a day, and does nothing after all. A mechanic without Order is worse, if possible; he spends his whole time in getting ready for work. A merchant without Order is worse still; he has many goods in one box, which is a 'salmagunda-box,' containing a little of everything, where nothing can be found. A lawyer without Order is death on his clients; for he never takes a plea or a brief in legal order. A teacher without Order makes bedlam of a school. A preacher without Order makes crazy sermons—having neither introduction, argument, conclusion, or exordium. Greatly to be pitied are the people who have to listen to such a preacher. But worst of all is a housekeeper without Order. If earth ever saw bedlam let loose—a picture of old chaos, confusion personified, and an emblem of all misery—it is a house whose mistress has no Order. If any man on earth is to be pitied, it is the husband of such a woman, unless he should be as destitute of Order as she."

The organ of this faculty is situated over the outer corner of the eye, between Color and Calculation. When large it gives a sharp, angular appearance to the eyebrows.

[7.] *Very Large*.—You are perfectly systematic, and very particular about having everything in its proper place; are tidy and precise to a fault, and unless this faculty be restrained, you will spend too much time in trying (in vain) to keep everything "just so," or to restore order where others are continually creating what to you seems confusion. *Restrain*.

[6.] *Large*.—You are inclined to conduct business in a regular, orderly, and systematic manner; are sometimes too precise and formal; have a place for everything, and are annoyed by seeing anything out of place, or by any failure on the part of those around you to appreciate your methodical habits, or to adhere to your strict rules of order.

[5.] *Full*.—You are orderly, methodical, and systematic; are disposed to be tidy and careful in dress; like to see things in their places, but are not a slave to method, and when disorder can not be avoided submit to it with a good grace. You are more orderly in theory than in practice, unless trained to some business in which method is particularly requisite. *Cultivate*.

[4.] *Average*.—You like order and will make some effort to secure it, but often permit disorder to usurp its place. *Cultivate*.

[3.] *Moderate*.—You are careless and untidy in habits and dress, and apt to leave things where they were last used; seldom have a place for anything or anything in its place; leave your business at loose ends, and have a slipshod, disjointed way of doing everything. *Cultivate*.

[2.] *Small*.—You have a very careless, unmethodical, and inaccurate way of doing things, and are inclined to be shiftless and slovenly in your habits. *Cultivate*.

To Cultivate.—A due development of Order is absolutely necessary to success in the least, as well as the greatest, of life's efforts, and therefore, when deficient, it should strenuously and continuously be cultivated. To this end you should make it a law unto yourself to have a place for everything and everything in its place, so that you can, when required, lay your hand upon everything you possess wherever wanted, even in the dark. All your business concerns you should do by rule and system at the proper place and time; you should rise in the morning, eat your meals, and retire at night at certain hours with clock-work regularity. All your engagements should be kept faithfully at the time appointed. In your reading and studies, you should so arrange them as to give a certain time to each, and closely abide by that arrangement. In all the habits, little or great, that govern your daily life, you should make especial endeavors to cultivate this important faculty. The doing of this will very materially assist you in the acquirement of health and happiness—not omitting wealth, if that be your aim.

To Restrain.—When there is a morbid action of this faculty, you should make an effort to withdraw your mind from the contemplation of such matters; you should not waste your strength and worry your life in the little niceties of order; and you should consider how impossible it is to have everything exactly to one's mind in this respect, and that you only waste your time and mar your temper in the attempt to reduce everything to the regular arrangement you love.

(30.) CALCULATION.

Man, besides knowing the properties and qualities of objects, needs also to know the number. Without this faculty to comprehend numbers he could not do business, or even count, and there would be no commerce or science, and art could arrive at no perfection. This organ is called into almost perpetual

service in the every-day transactions of life. We count something almost every moment. It is the arithmetical faculty—the one that adds, subtracts, multiplies, and divides; the one that is used in the practical application of all arithmetical rules. It is used in every application of numbers. When it is very strong it will perform arithmetical calculations with wonderful rapidity.

The organ is located outside of Order, at the outer angle of the eye. When large it swells the frontal bone at that particular spot, and gives width to the head at its location and distance from the eye outward.

[7.] *Very Large*.—You have remarkable natural talent for computation; multiply and divide intuitively; seem to solve difficult problems in mathematics by instinct; and take intense delight in figures and statistics, and in the various applications and relations of numbers.

[6.] *Large*.—You excel in mental arithmetic—add, subtract, multiply, and divide with great facility; perceive very readily the value and relations of numbers; are fond of statistical information; and with full or large Locality or Causality may excel in the higher branches of mathematics.

[5.] *Full*.—You succeed very well in the use of numbers, but are not remarkable for ability to calculate “in the head.” *Cultivate*.

[4.] *Average*.—You require considerable study and practice to give you facility in arithmetical calculations, but with it can succeed very fairly. *Cultivate*.

[3.] *Moderate*.—You remember numbers with difficulty, and are neither quick nor accurate in adding, subtracting, multiplying, or dividing. You think arithmetic a bore, and should not attempt to become a book-keeper or an accountant.

[2.] *Small*.—You are dull and slow in learning arithmetic, and perhaps, like Mr. George Combe, have never been able to master the multiplication table. You have no taste for numbers, and a very poor memory of them.

To Cultivate.—You should practice arithmetic in all its forms—add, subtract, multiply, and count and reckon figures in the head as far as possible. You should also charge your mind with the memory of the numbers of houses in a street, the pages of a book, etc.

To Restrain is rarely necessary.

(3.) LOCALITY.

This faculty is the mental geographer, the student of places, localities, sit-

uations, directions. "It is the pilot-general of the traveler. It always gives directions about the way, keeps watch for the right road, knows the points of the compass, which way is home, and which way is the destined place. It is the faculty that never gets lost. It learns all about a strange city in a very short time—all its streets and by-ways; if strongly developed, will keep the points of the compass in a wilderness. It loves to travel, delights in seeing new places, countries, and localities. It is the exploring faculty. It gets up all exploring expeditions and companies. It is this more than everything else that opens new countries, discovers new continents and islands, strikes off into trackless regions of land and water, and makes bold adventures in wild and unknown parts. In navigators, voyagers, pilots, explorers, travelers, etc., it is always large."

The organ of Locality is located just above and a little out from Individuality, on each side of Eventuality.

[7.] *Very Large*.—You have an insatiable love of traveling, and desire to see the world, and a remarkably retentive memory of the localities you visit; have an intuitive idea of both the relative and absolute position of places, and never lose your way either in the forests or in the streets of a strange city. You are inclined to be too roving and unsettled in your habits, and to spend all your time and money in traveling. *Restrain*.

[6.] *Large*.—You have a strong desire to travel and to see places; delight in books of travel; are deeply interested in the study of geography and astronomy; seldom forget any place you have once seen, and can find your way anywhere, as if by instinct. Would make a good explorer.

[4.] *Average*.—Your recollection of places is fair, yet in traveling are sometimes lost. Have no great desire to travel or see strange countries. *Cultivate*.

[3.] *Moderate*.—Your recollection of places is poor, and in strange places or large cities you can not trust to your local memory; you prefer staying at home to traveling. *Cultivate*.

[2.] *Small*.—You have a poor memory of places, and even find familiar ones with difficulty. *Cultivate*.

To Cultivate.—To cultivate you should travel more and stay at home less. When traveling, notice as you go all the objects by the way—the landmarks, turns in the road, the points of the compass, etc., and charge your memory with them. Study geography by maps and traveling, the location of phrenological organs, etc., and position and place in general.

To Restrain.—Stay at home more and roam less.

(32.) EVENTUALITY.

LARGE.

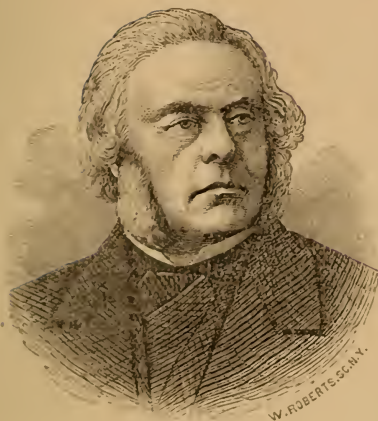


FIG. 36.—JOHN BRIGHT.

It has been seen that it is the office of the Perceptives to perceive some quality or property of individual objects. Individuality perceives objects; Form recognizes their form; Size, the quality which belongs to that to see; Weight exercises its peculiar function with regard to these; Color observes their hues; Order their arrangements, Calculation their numbers, and Locality their places. Now the result of the observation of these organs is handed up to Eventuality, whose location is in close proximity to them, and whose office it is to keep a faithful record of all that passes before the Perceptives.

"The stirring events that the

Perceptives behold are noted by this event-keeper and treasured up for after use. Persons of large Eventuality generally possess a good memory of events, and hence are good story-tellers, and are generally walking histories of everything that has passed before them during their lives. But the term 'memory' is very indefinite in its meaning. In truth there are as many kinds of memories as there are mental faculties. Each faculty remembers the objects upon which it fixes its attention or affections. Thus Ideality remembers beautiful things; Sublimity, objects of grandeur; Constructiveness remembers machinery; Acquisitiveness, money; Alimentiveness, good dinners; Calculation, number—and so on to the end of the chapter of man's natural endowments. Each one has a memory of its own. It is the office of the faculty under consideration to observe and remember events, hence it may be called the mental historian, the record-book of the soul. As such it should be strong in every mind. It makes matter-of-fact men; furnishes material for reflection, objects of thought, meditation, and study, and is absolutely

essential to a sound mind, and is equally necessary to a well-balanced intellect."

Eventuality is located in the centre of the fore head, and just above Individuality. When large, it gives a rounded fulness to the forehead.

[7.] *Very Large*.—You possess a wonderfully retentive memory of facts, incidents, and general knowledge; have a strong craving for knowledge, and are a great devourer of books and newspapers, nor allow anything once in the mind to escape it.

[6.] *Large*.—You have a retentive memory of historical facts, incidents, stories, and general knowledge, and what you have seen, heard, read, done, etc.; love to acquire knowledge; considering advantages, are well-informed and knowing; are fond of books, and learn readily anything relating to history or biography; desire to witness and institute experiments; have a good general matter-of-fact memory, and pick up facts readily.

[5.] *Full*.—If cultivated, your memory of facts and circumstances should be good—that is, have a good memory if it is habitually exercised; if not, only an indifferent one. If the reflective faculties be large, you remember principles better than facts. *Cultivate*.

[4.] *Average*.—You may recollect leading events, and facts in which you are particularly interested, but are rather deficient in memory of different matters and the details of occurrences. *Cultivate*.

[3.] *Moderate*.—You have a rather poor memory of events, and are particularly forgetful of details, and with moderate Individuality and Language are a poor story-teller. *Cultivate*.

[2.] *Small*.—You have a treacherous and confused memory of circumstances; often forget what is wanted, what was intended to be said, done, etc., and can not safely be relied upon for anything relating to facts, occurrences, or the circumstances of active life. *Cultivate*.

To Cultivate.—A good memory is so necessary to the possession of a well-informed mind that special efforts should be made to cultivate it. An excellent plan—one which, if continued, will most surely result in the desired attainment—is, every night before retiring to bed, to recapitulate to a friend, or transcribe on paper, the essence and gist of all that has transpired during the day that in the remotest way was related to you. This may include conversations with friends, whatever papers or parts of books may have been read, readings, lectures, or sermons attended; but, whatever the nature, you should make determined mental efforts to nightly remember the substance of the things that through the day has transpired. On Saturday a recapitulation of the week's work should be attempted. If this course is persisted in, it is

wonderful how the faculty of memory will grow into the ability to remember and store for future use.

Whenever the opportunity offers tell anecdotes, and recount incidents in your own life, putting in all the little particulars.

To Restrain is not necessary.

(33.) TIME.

The office of this faculty is to recognize the passage of time, of duration and succession, when things occurred, etc. It also gives the ability to keep time in music, and also to perceive those minute divisions and harmonious relations which constitute rhythm.

The organ of Time is situated just above the middle of the eyebrow, and between Locality and Tune.

[7.] *Very Large*.—You seem to have an intuitive knowledge of the lapse of time; can keep time in music, tell the time of day almost as correctly without a time-piece as with one; and can wake at any pre-appointed hour of the night.

[6.] *Large*.—You are an excellent judge of time; can tell when any event of which you have a knowledge occurred; keep time in music very correctly; rarely forget appointments; and should be an accurate chronologist.

[5.] *Full*.—You can keep time in music and, with practice, can carry in your head the time of day, but are not remarkably endowed in this particular. *Cultivate*.

[4.] *Average*.—Your memory of dates is fair, but you require practice to give you accuracy in keeping time in music. *Cultivate*.

[3.] *Moderate*.—You have a rather defective notion of time, and not a good memory of dates.

[2.] *Small*.—You have a confused and indistinct idea of time, and are apt to forget appointments. *Cultivate*.

To Cultivate.—You should cultivate clock-like regularity in all your habits—as in rising, retiring, taking meals, etc. Appropriate particular time to particular things, and deviate from that time as seldom as possible. You can also promote the activity of this organ by the practice of music, dancing, and rhythmic exercises.

To Restrain is not necessary.

(34.) TUNE.

LARGE.



FIG. 37.—BEETHOVEN.
TIME AND TUNE.

The function of this faculty is to give a perception of melody, the harmony of sounds, and the ability to learn and remember tunes.

"The power of music we nearly all of us understand. It is almost universally felt. How it works within us a wild delirium of joy, thrills the trembling nerves of feeling, pours along the current of life its floods of soul-stirring harmony—and breathes an influence wild and sweet through the whole being.

"There is no doubt this power is conferred by a distinct faculty or faculties of mind. In some it is very strong; in others it is very weak. The power to make or appreciate music is a compound power, for music is a compound made up of har-

monious *sounds*, uttered in flowing measures of *tune*. To make it, or appreciate it, two faculties of mind are required—one to give utterance to the proper sounds, the other to measure those sounds into the correct time, or into their proper divisions or feet. In persons in whom both these faculties are strong, music is an intuition; a rich, natural spontaneity—especially if the temperament is strongly mental, so as to give that exquisite delicacy of taste, perfection, and feeling requisite to detect and make all the nice varieties of sound and harmony which constitute the supreme charm of music."

The organ of Tune is located just above the outer corner of the eyebrow, on the side of the forehead next to Time. When largely developed, the lateral parts of the forehead are widened.

[7.] *Very Large*.—You are passionately fond of music; have extraordinary musical taste and talent; and with a good development of Imitation, Constructiveness, Ideality, and Time, and a fine organization, may become an ex-

pert performer—or, with large Ideality, Causality, and Comparison, a composer.

[6.] *Large*.—You are constituted as described in [7], except in a somewhat lower degree; have a fine ear for music, and enjoy if you do not readily learn anything you hear.

[5.] *Full*.—You have good musical taste; are very fond of music; and with practice can become a performer. *Cultivate*.

[4.] *Average*.—You have fair musical ability, but considerable practice would be required to give you proficiency in music. You have more love for the “concord of sweet sounds” than power to produce it. *Cultivate*.

[3.] *Moderate*.—You are not particularly fond of music, but are capable of acquiring some taste for the simpler kinds, and with practice may learn to sing. *Cultivate*.

[2.] *Small*.—You have very little taste or love for music, and less ability to produce it. *Cultivate*.

(35.) LANGUAGE.

This faculty is intended to give expression to the thoughts and emotions of the mental group. It gives verbal memory, and the capacity for learning arbitrary signs of all kinds. When it is strong and active it gives great fluency in the use of language, readiness in expressing every shade of thought, ease and gracefulness to expression. If very large, with only moderate general intellect, it gives great redundancy and verbosity of language, with few ideas, and sometimes no ideas at all. It does not always make great talkers, but always gives a free, easy, graceful use of language, and a readiness in learning language; small language finds difficulty in expressing its thoughts, staggers and stammers at words, makes bad selection of words, and often fails in expressing the true idea. “Good language adds greatly to the expression of vigor and beauty, and adds much to its possessor’s interest in society, as well as his usefulness. Perhaps no faculty gives a higher charm to cultivated minds than this. It clothes ideas, already sound and beautiful, in the sparkling habiliments which alone could become them well. It robes the expressions of the affectionate nature in words soft as love’s own balmy breath, and musical as the notes of old ‘sweet home.’ It carves the thoughts of the intellect into statues of living beauty, and paints the aspirations of the moral powers in the rainbow-hues of living life and hope. So chaste, so delicate, so refined and clear are its vesture robes of light with which it arrays the ideal offspring of mind, that it gives to conversation, to literature, to life, a pure

and elevated charm, as well as strength and brilliancy, which is the last touch of cultivated refinement."

The organ of Language is located above and back of the eyes—on the back part of the orbitary plates which form the roof of the eyes and support the anterior lobes of the brain. When large it presses the eye out and down, so as to give it the appearance of fulness. To determine the real strength of Language, the distance of the eye from the ear must be measured.

LARGE.



FIG. 38.—CHARLES DICKENS.

[7.] *Very Large*.—You have great copiousness of expression, a passion for talking or writing; are capable of becoming very fluent and correct in the use of language; generally put the right word in the right place; have a remarkable verbal memory; readily make quotations; learn languages with facility by hearing them spoken; are very liable, unless this faculty be restrained, or balanced by reason, to be tediously verbose. *Restrain*.

[6.] *Large*.—You are fluent and copious in the use of words, both in writing and speaking; can learn to talk well, and would love to talk; can learn foreign languages easily; and have an excellent memory of words. You can tell all you know, and generally make use of correct if not elegant language; are rather inclined to verbosity than to barrenness of ex-

pression, and to talk too much rather than too little.

[5.] *Full*.—You have a good command of language; express yourself with considerable ease and fluency, but are not remarkable for copiousness, and are seldom verbose or redundant. With practice you might make a good speaker, but can do better with the pen than with the tongue.

[4.] *Average*.—You are not very fluent in the use of language; say what you desire to say in few words; are not very fond of talking; with practice may write well, but not rapidly. *Cultivate*.

[3.] *Moderate*.—You find some difficulty in expressing your ideas, your vocabulary being small, and your memory and command of words poor. With constant practice you may write effectively, but your style will be rather dry,

and barren. As a speaker you would not be likely to succeed. You may learn foreign languages, but will speak them with difficulty, if at all. *Cultivate.*

[2.] *Small.*—You speak with difficulty; often hesitate for words; and are apt to blunder in the construction of your sentences. *Cultivate.*

To Cultivate.—You should talk and write as fully and as eloquently as you can, telling what you have seen, heard, read, or done. In speaking, you should, when possible, change clauses with a view to improving your sentences; and in writing, erase unnecessary and improper words, and choose the very words exactly expressive of the desired meaning. Throw feeling and expression into all you say—into action and expression of countenance. Study languages and the classics, but especially fluency in your mother tongue. Attend debating societies, and anything and everything that will help to discipline and exercise this faculty.

To Restrain.—When Language is very large and active, and verbosity, garbularity, and circumlocution result, you should make a determined and systematic effort to check this tendency, by a severe lopping off of redundancies in writing, and a constant watchfulness over yourself while speaking.

(36.) CAUSALITY.

The faculty of Causality gives the perception of the relation between cause and effect. It is strictly the reasoning power; that which deduces conclusions from first principles; which finds the logical deduction from given premises; which reasons from the seen to the unseen—from the known to the unknown; which, from the operations of Nature, reads her hidden laws; in the works of God sees the evidences of His being and nature; from the outward actions of man determines the secret workings of his heart. It is the power that, with almost angel ken, penetrates the veil of the visible world, and gazes upon the mysterious springs of life and being that lie below. It gave being to the thousand philosophies, that have risen in the ages past and present, to account for what is and accomplish what should be. When large in children it causes them to ask a thousand questions—questions which oftentimes would puzzle a philosopher. It is always anxious to know the “why and the wherefore”—the reason for everything. It is strong in the philosopher, the statesman, the true logician. No man ever became truly great in any of the solid

sciences, or any of the learned professions, without a strong development of this mental power.

It is located in the upper part of the fore head, on each side of Comparison, which occupies the centre. The two together, when large, give prominence to the fore head.

[7.] *Very Large.*—You should be noted for originality, planning capacity, intuitive perception of the relations of cause and effect, and great reasoning power and comprehension. You are naturally a thinker and a philosopher, and are in danger of becoming an impracticable theorist. *Restrain.*

[6.] *Large.*—You have excellent reasoning power; uncommon capacity for contriving ways and means; can generally trace effects back to their causes, or predicate results; are good at making plans; have a strong desire to know the “why” and “wherefore” of everything; are not satisfied with a superficial knowledge, but desire to go to the bottom of every subject; are liable to be abstruse and more theoretical than practical. *Restrain.*

[5.] *Full.*—Your capacity to plan, invent, originate, and adapt means to ends is good, and with activity well developed and Comparison and the perceptive large, may manifest a good degree of reasoning power; but with these conditions reversed, you will plan better than you will execute. You like to know why things are as they are, but are not disposed to push your investigations too closely.

[4.] *Average.*—Your planning and reasoning ability depends greatly upon the influence of other and larger organs, but in general it is only fair. *Cultivate.*

[3.] *Moderate.*—You are rather deficient in the ability to discern and apply principles, and you possess no great originality or planning capacity. *Cultivate.*

[2.] *Small.*—You are decidedly deficient in reasoning power and ability to contrive, plan, and adapt means to ends. *Cultivate.*

To Cultivate.—You should meditate and study Nature’s laws, their adaptation, causes and effects, both in general and in those particular departments in which you feel any special interest. Study philosophy in all its departments; think and reason on any and all events that are to you inexplicable—trying to trace out the connection between observed phenomena and their causes; give yourself up to the influence of new ideas; endeavor to think up the best ways and means of overcoming whatever difficulties may beset the accomplishment of your plans, and strive to bring about the results aimed at. The study of Phrenology and its philosophy is unequalled for the suggesting of original ideas, and the explaining of Nature’s laws and first principles, and will help exercise Causality and increase its power.

To Restrain—which is seldom necessary—direct the mind from abstract thought by close attention to practical affairs and by assiduously cultivating the percepts.

(37.) COMPARISON.

Comparison gives ability and disposition to analyze and classify; to perceive differences and resemblances; to reason inductively; and to judge correctly of the congruousness of objects and ideas. It is the servant of Causality, and assists it both in seeking the truth and in explaining it to others.

The organ of Comparison is located in the centre of the fore head, above Eventuality and between the two organs of Causality, and generally just below the roots of the hair, the bottom being about the centre of the fore head.

[7.] *Very Large*.—You possess remarkable powers of analysis; ability to reason from analogy and to discover new truths by induction; can clearly trace out relations between the known and the unknown which escape common investigators, and with Individuality, Eventuality, and Causality well developed, will manifest great capacity for making discoveries and a passion for analytical investigations most useful to the phrenologist.

[6.] *Large*.—Your capacity for inductive reasoning is excellent; you manifest great ability in tracing the connection between known facts and phenomena and the laws or principles which govern them; a disposition to analyze, resolve combinations into elements, dissect, criticise, compare, and classify; to observe similarities and dissimilarities; to trace analogies; to explain by illustration; and in speaking to use many comparisons, metaphors, and similes. With large Language, Continuity, Constructiveness, and Ideality, should write and speak with great fluency, correctness, and elegance, and in a style distinguished for clearness as well as for beauty; but with these organs moderate or small, there will be a liability to broken metaphors and imperfect and confusing comparisons.

[5.] *Full*.—You appreciate fine comparisons and sound inductive reasoning, and are inclined to make use of the analogical and analytical methods of arriving at the truth, but are not remarkably developed in this faculty. *Cultivate*.

[4.] *Average*.—Your analogical ability is fair, when called into activity by the larger organs, but otherwise it is rather weak in its manifestations. *Cultivate*.

[3.] *Moderate*.—You are not much inclined to institute comparisons or to observe resemblances or differences, and neither make use of nor appreciate

metaphors and similes, but may enjoy a simple and direct comparison. Your ability to illustrate one case or point by another involving similar principle is poor. *Cultivate.*

[2.] *Small.*—You seldom observe likeness or dissimilarities, have no skill in tracing analogies, and are content to take things as you find them in their combinations, instead of pulling them in pieces or resolving them into elements to find out how they are made or the proportions of their parts. *Cultivate.*

To Cultivate.—Study mental philosophy, logic, chemistry, botany, etc., and draw nice discriminations; put this and that together and draw inferences; observe effects with a view to deduce conclusions therefrom; explain and illustrate your ideas clearly and copiously, and exercise it in any branch of study or business circumstances may require.

To Restrain is not necessary.

(C.) HUMAN NATURE.

This is the faculty that gives sagacity, and the ability to read and discern character—to “look through” our fellow-beings, and learn and know their motives and objects, so that we may successfully adapt ourselves to them and operate upon their feelings. When large it makes the intuitive physiognomist. Inverted it produces suspiciousness. It is located on the median line of the fore head, between Comparison and Benevolence.

[7.] *Very Large.*—You form correct judgments as to the characters of all whom you meet, and are an intuitive discerner of character—a natural physiognomist. You can trust your first impressions of character. With large Comparison and good organic quality, would make an excellent practical phrenologist and physiognomist. With large Agreeableness know just when and how to take men.

[6.] *Large.*—You have an excellent judgment in matters of character, and read men and women intuitively from their looks, conversation, manners, and walk, and other kindred signs of character. With Individuality and Comparison large, notice all the little things they do, and from them form true estimates, and should follow first impressions respecting persons.

[5.] *Full.*—Your first impressions of character are generally correct, yet are sometimes mistaken; you love to study character, and with practice may become a good practical phrenologist. *Cultivate.*

[4.] *Average*.—Your talent for reading character is fair, but your first impressions are not to be fully trusted. *Cultivate*.

[3.] *Moderate*.—You lack ability to discern character, and often form incorrect estimates of people, but with study and practice may do tolerably well. *Cultivate*.

[2.] *Small*.—You are a poor judge of character, are easily imposed on by others, and do not know how to take people. *Cultivate*.

To Cultivate.—You can use no better means to improve this faculty than to make human nature a study. Scan closely all the actions of your fellow-men, and endeavor to get at their motives and the main-spring of their actions. Look closely at every man, woman, and child you meet and study them. Note particularly the expression of their features, and try to understand what faculty prompted this expression or that action. Especially study Phrenology, for no study is more desirable for this purpose.

To Restrain.—Be less suspicious, and try to take a more lenient, cheerful, and just view of your fellow-men.

(D.) AGREEABLENESS.

The function of this organ imparts the ability to make one's self agreeable and acceptable to others, and to adopt a persuasive and conciliatory mode of address and pleasant manners.

It is located in the upper edge of the fore head, and lies directly over the inner angle of the eye, and about two inches above the ridge of the eyebrow.

[7.] *Very Large*.—You are remarkably bland, winning, and persuasive; very conciliatory; and generally please everybody.

[6.] *Large*.—You have an agreeable and fascinating manner, and a way of saying and doing even disagreeable things at which no one can take offense, and which makes everything you say and do acceptable. You are conciliatory and persuasive, and are almost universally liked. "Are all things to all men."

[5.] *Full*.—You are pleasing and bland in your manners, and, with large Ideality, polite and agreeable; but when angry may make use of blunt and sharp expressions. *Cultivate*.

[4.] *Average*.—You are generally pleasant in conversation and manners, but may when excited become very brusque and repulsive. *Cultivate*.

[3.] *Moderate*.—You are rather deficient in Agreeableness, and have little ability to smooth over your words or actions.

[2.] *Small*.—You have an unpleasant way of saying even pleasant things, and often quite unnecessarily provoke the ill-will of those around you. *Cultivate*.

To Cultivate.—Remember that manner is often quite as important as matter, and that men will often swallow bitter doses of truth if expressed in a sweet, acceptable manner; therefore you should study and constantly practice the art of politeness and pleasing, by acting in such a way as to make yourself, so far as possible, agreeable in all you say and do to those around you.

A SUGGESTION.

Having learned by a phrenological examination, or by a close self-examination, the drift that your failings take—and we all have failings—none of us are perfect—the question occurs as to the best method of correcting them, of growing out of the wrong into the right.

This is the method that I would suggest: That you put in a tangible shape, say by writing in large letters on a large piece of paper the qualities that prevent your growth into a true manhood or lovable womanhood, and that you hang the paper up in a conspicuous place in your bed-chamber, where you will see it the last thing at night and first thing in the morning. This will be to you a daily monitor of your particular failings; and when you get up in the morning, refreshed and strengthened for your daily battle with the world, looking at your written monitor, breathe a deep, strong, earnest vow that throughout the day's contact with your fellow-beings you will avoid, or make strong and determined efforts to avoid, the wrong that your nature is endowed with. When you visit your chamber at night tired and worn out, again looking at your monitor, ask yourself if you have grown better or worse, and make a mark for or against. If you have encountered difficulties and surmounted them, and the end of the day finds you a step higher in the direction of a more noble and perfect life, you can lay your head on your pillow with a satisfaction and happiness that may be imagined but can not be described, and your sleep will be as the sleep of angels. The world knows no victory to be compared with the victory over our own passions and failings, and the reward is immediate and lasting, reaching out into the boundless stretches of eternity.

God implies perfection. Imagine yourself—as you are—a God in embryo, made in His likeness, and every day and hour strive after perfection, by the avoidance of and overcoming all that is wrong in your *physical* as well as your *spiritual* nature, so that you may, in the ages that are to come, claim fellowship with Him, and be as He is—a God.

III.

STEPPING-STONES TO SUCCESS IN BUSINESS.

HEALTH.

PERFECT health underlies success in any and all of life's endeavors. Therefore, before you think of getting wealth, by all means get health. Health in itself is wealth, and wealth without health is far from desirable.

To this end you should cultivate a cheerful, happy, contented frame of mind.

Breathe pure air, and, when possible, the same air only once.

Bathe your whole body daily, dry rapidly, and follow by rapid friction with your hands.

Live in the *light* where the sun shines, and avoid dark places where the solar rays of the sun never enter.

Eat plain, simple food, such as will build up clean, pure, sweet tissue, and only in moderate quantities.

Drink *nothing* but pure water.

Keep your body *evenly* and comfortably clad.

Daily take sufficient physical and mental exercise to make you at night enjoy rest and sleep soundly.

Avoid late hours. "Early to bed and early to rise" is an aphorism that contains in its observance years of life, notwithstanding all that modern "fogies" may say to the contrary.

Live a chaste and continent life. The man who does this faithfully embodies in his organism a force, power, and energy that must override all ordinary difficulties, and a magnetism that fascinates and draws all towards him in the bonds of a lasting friendship.

Avoid a business that involves great care and anxiety in its management. Your business should be a source of intense pleasure rather than otherwise.

These few rules, so simple and easy of observance, contain nearly all that is required in the attainment of perfect health and a long and enjoyable life; and yet the vast majority are always sick, die prematurely, and when one reaches a good old age it is such a rare occurrence that the papers herald the fact from shore to shore.

FAILURES AND REGRETS.

Have you attempted plans that have miscarried, tried some line of business that resulted only in failure? Do not repine or be discouraged thereby. It is not by regretting what is irreparable that true work is to be done, but by making the best of what you are. It is not by complaining that you have not the right tool, but by using well the tool you have. Life, like war, is oftentimes a series of mistakes, (although the right use of Phrenology should prevent mistakes,) and he is not the best and noblest man, nor the best general, who makes the fewest false steps. Poor mediocrity may do that. But he is the best who wins the most splendid victories. Avoid the dark past, and look ever hopefully forward; forget mistakes; *organize victory out of mistakes.*

BE WHAT YOU ARE.

The next requirement is that you show no false colors, but always in every relation to your fellow-men that *you be what you are*. Never affect to be other than what you are, either richer or wiser. Never be ashamed to say, "I do not know." Never be ashamed to say—whether applied to time or money—"I can not afford it." Once establish yourself and your mode of life as what they really are, and your foot is on solid ground, whether for the gradual step onward or the sudden spring over a precipice.

Possessing health, disdaining failures and regrets, being determined to act out only your own individuality, the next step that suggests itself is your

AIM IN LIFE.

Without some well-defined object in living, some great luminous purpose, toward the accomplishment of which the best capabilities and energies of your nature are directed, it were useless striving and hoping for success—useless even to live; for the secret of all success in life, of all greatness, nay, of all happiness, is to *live for a purpose*. An aimless life implies an unhappy life. It is the lack of object, of all aim, in the lives of the world's wanderers, that gives to them the most terrible element of their misery. There are many persons always busy who have no great objects in view. They fritter away their energies on a thousand things, and yet never accomplish anything, because never giving their attention to only one thing. They are like butterflies—they flit from spot to spot, never gaining wealth; while the ant, who keeps to a certain circuit around her hole, lays up stores for winter comforts. Such persons are doomed to be disappointed in the end, if not sooner, for they find that in the race of life they have been passed by all who had a purpose. Read the too-late discovery of one of thousands who start in life without a definite purpose: "I committed the fatal error in my youth, and dearly have I expiated it. I started in life without an object, even without ambition. My temperament disposed me to ease, and to the full I indulged the disposition; I said to myself—'I have all I see others contending for; why should I struggle?' I knew not the curse that lights on those who had never to struggle for anything. Had I created a definite pursuit—literature, scientific, artistic, social, political, no matter what, so there was something to labor for and overcome, I might have been happy. I feel this now—too late. The power has gone. Habits have become chains. Had I life to live over again how different it would be! Through the profitless years gone by I seek vainly for something to remember with pride, or even to dwell on with satisfaction. I have thrown away a life. I feel sometimes as if there was nothing in life worth living for. I am an unhappy man." See to it, then, that you do not start in life without first building up and establishing a well-defined aim. To the end that you may knowingly establish a definite purpose, you should ascertain what your *natural abilities* best adapt you for, and then will you have the question answered.

WHAT OUGHT I TO DO?

Every man, woman, and child should endeavor to know with certainty in what calling or pursuit in life the most can be accomplished, the most good obtained, and how to secure a competency, and so provide for themselves and others depending on them. All should desire to place themselves in that position for which they are by nature and acquirements best fitted, and in which they may, without doubt or experiment, secure success in life. Very few men in the ordinary pursuits of life come up fully to their highest capabilities. It is true that some by mere accident or good fortune, without definite knowledge of their own powers, stumble upon a situation to which they happen to be well adapted, and in which without a struggle they rise to eminence. They are said to be "lucky," while thousands of others more highly educated, and who possess force and energy of character, pursue a respectable, though aimless and tiresome course, chosen without regard to their adaptation to it, which brings them "neither honor nor profit." Now it is just at this step in the ladder of life that the mistakes are made. Mere guess-work, the influence of surroundings, circumstances, or necessity, decides the plan of life; whereas there should be no guess-work or "luck," when a method of deciding the matter in a scientific and therefore a reliable manner is within the reach of all. And this is, by the aid of Phrenology and Physiology, the only possible way that the true character, with all its latent energies and boundless capabilities can be clearly indicated and applied. Phrenology points out clearly and unmistakably the most suitable calling, profession, or occupation to which the transmitted abilities of each individual are best adapted, and in which success is most certain of attainment. What ought I to do? What can I best succeed in?—is it that of farmer, inventor, manufacturer, merchant, lecturer, painter, or sculptor? Lawyer, artist, or author? Bookseller, editor, or engineer? A poet, sailor, soldier, or teacher? And Phrenology comes in, and with a flood of light the brain-chambers of the soul are lighted up, and made to reflect—with a certainty that is as convincing as the sun in a clear, cloudless mid-day—*what you are* as compared with others; *what you can do best*, and how you may apply your talents to the very best possible use, and to the most appropriate occupation and pursuit in which you can best succeed.

Having decided through the aid of Phrenology the business best adapted to your abilities, your next purpose—a purpose that involves great results—is to

LEARN YOUR BUSINESS THOROUGHLY.

Whatever you do in this direction you should do it well. A business slighted or half learned invariably leads to failure. Training the hand and eye to do work well leads you to form correct habits in other respects. You need not hope to rise above mediocrity if you suffer the small details of business to pass by unnoticed. If it be but to drive the plow, strive to do it well; if it be but to wax threads, wax them well; if only to cut bolts, learn to make good ones. It is only by learning thoroughly and by close attention to business that lifts the feet higher up on the ladder. Never, in the performance of *any* work, complete it with a "that will do," for this is the saying of mediocrity unable to soar to better things. "That will do" makes the sloven and slattern. A man who adopts this motto, with regard to the learning of a trade or profession, is building his life-plans upon sand. "That will do" has conjured up a host of inefficient teachers, and a still larger proportion of imperfect scholars. "That will do" is the enemy of all excellence, and would sap the conscience of the most virtuous man alive if he hearkened to its dictates. The only persons to whom it might be recommended are drunkards, gamblers, and spendthrifts, who may very properly exclaim, "That will do!" You should ever bear in mind that thoroughness is one of the secrets of success, and that nothing will "do" but the very best point of excellence.

If your aim is to be a farmer, learn practically as well as theoretically (from books) the full and complete details of farm life before you think of managing a farm on your own account. If a mechanic—whatever branch you adopt, make yourself perfect in it, a master workman without peer. If your talents adapt you to a merchant's life, you will have a most difficult path to travel, and will need a close application to master fully all details. As a clerk you should make yourself indispensable to your employer. This is the golden path to success. Be so industrious, so prompt, so careful, that if you are absent one half-hour out of the usual time you will be missed. Whether as an apprentice to a merchant, a mechanic, or a farmer, make your employer your friend by performing with minuteness whatever task he sets before you; and, above all, be not too nice to lend a hand at dirty work, however repugnant; your business in after years depends upon how you deport yourself now. Be energetic; put your manners into your business; appear to feel an interest; make your master's success your own, if you have an honest one. Let your eye light up at his request, and your feet be nimble. There are some who

look so dull and heavy, and go with so slow and indolent a pace, that it is irksome to ask of them what it is your right to demand. Be not like these; be the arch upon which your employer may rest with safety; let him feel that he may trust you with uncounted gold. Do all your work not only thoroughly, but with cheerful alacrity and pleasure, and in after years will your reward come.

STEADINESS OF PURPOSE.

In whatever you engage, pursue it with a steadiness of purpose, as though you were determined to succeed. Remember that a wavering, vacillating mind never accomplished anything worth naming. There is nothing like a fixed, steady aim. It is the only way to get along in the world—to make every step one ahead, and each to follow its predecessor. Full fifty per cent. of the effort in the world is absolutely wasted in indirect, diffuse, indefinite labor. This you must avoid if you desire success. The right line in life is the one that leads straight ahead, and this almost always secures success. There are thousands of almost penniless and disappointed men, picking up a precarious living at the very extremity of life, because they have in the course of their existence tried a hundred different things, and abandoned all in turn, simply because they did not succeed at once. To few men is it given to do more than one or two things well. There is scarcely any pursuit which, if followed out with singleness of purpose, will not yield a rich return.

How often does it happen now-a-days that young men undertake to learn a trade, and after a brief trial abandon it, because there are unpleasant duties to be performed and obstacles to be overcome. The result of this is to send out into the world young men who have not half learned their trades, of unstable character, who drift from post to pillar, and who succeed in nothing but strewing along the highways of life melancholy wrecks of men. So it is that I earnestly entreat every young man, after he has chosen his vocation, to *stick to it*. Do not leave it because hard blows are to be struck or disagreeable work performed. The men who have worked their way up to wealth and usefulness do not belong to the shiftless and unstable class, but are to be counted among those who took off their coats, rolled up their sleeves, conquered their prejudices against labor, and manfully and persistently bore the heat of the day.

There is nothing like singleness of aim and tenacity of purpose to overcome obstacles, and wring success from the unwilling hands of adverse fortune; and

the man who, ten times defeated, can renew the battle of life with nothing of faith and hope abated, determined to fight it out on this line, will be sure to achieve success in the end. Henry Clay has well said that "constant, persevering application will accomplish everything. To this quality, if I may be allowed to speak for myself, do I owe the little success which I have attained. Left in early life to work my own way alone, without friends or pecuniary resources, and with no other than a common education, I saw that the pathway before me was long, steep, and rugged, and that the height upon which I had ventured to fix the eyes of my ambition could be reached only by toil the most severe and a purpose the most indomitable. But, shrinking from no labor, disheartened by no obstacles, I struggled on, and no opportunity which the most watchful vigilance could secure to exercise my power was permitted to pass by unimproved."

WANT OF DECISION.

This fault is a sad drawback to the success of many who would otherwise make their mark in the world. "A great deal of labor is lost to the world for the want of a little courage. Every day sends to their graves a number of obscure men, who have only remained in obscurity because their timidity has prevented them from making a first effort, and who, if they had only been induced to begin, would in all probability have gone great lengths in the career of fame. The fact is, that in doing anything in the world worth doing, we must not stand shivering on the bank, thinking of the cold and danger, but jump in and scramble through as well as we can. It will not do to be perpetually calculating risks and adjusting nice chances; it did all very well before the flood, when a man could consult his friends upon an intended publication for a hundred and fifty years, and live to see its success for six or seven centuries afterward; but at present a man waits and doubts, and consults his brother, and uncles, and his particular friends, till one day he finds that he is sixty-five years of age, and that he has lost so much time in consulting first cousins and particular friends that he has no more time to follow their advice. There is so little time for over-squeamishness at present that the opportunity slips away. The very period of life at which a man chooses to venture, if ever, is so confined that it is no bad rule to preach up the necessity, in such instances, of a little violence done to the feelings, and efforts made in defiance of strict and sober calculation."

RELY UPON YOURSELF.

Never ask a favor. It is better to suffer than to supplicate. Get what you want by your own unaided exertions or go without it. There is more dignity in penury, no matter how abject, coupled with independence, than in indolent comfort gained through the grant of a favor. If you are so unfortunate as to have a rich and indulgent father, do the best you can under the circumstances, which will be to conduct yourself very much as though you had not that obstacle to overcome. Many an unwise parent works hard and lives sparingly all his life for the purpose of leaving enough to give his children a start in the world, as it is called. Setting a young man afloat with money left him by his relatives is like tying a bladder under the arms of one who can not swim—ten chances to one he will lose his bladders and go down to the bottom. Teach him to swim and he will not need bladders. Endow him with a well-developed and healthy organism, and give him a good practical education, and you have given him a start which no misfortune can deprive him of. The earlier you teach him to depend upon his own resources the better.

PERSONAL COURAGE.

In this direction you can develop a wealth of character, and every day's experience will test you. You should possess the courage to speak your mind when it is necessary you should do so, and to hold your tongue when it is prudent you should adopt that course. To speak to a friend in a "seedy coat," even though you are in company with a rich one. To tell a man why you will not lend him money. To wear your old clothes until you pay for your new ones. To acknowledge your ignorance rather than to seek credit under false pretences. To prefer comfort and prosperity to fashion in all things. To do without that you do not need, however much your eyes may covet it. To discharge a debt while you have the money in your pocket, and the courage to show your respect for honesty in whatever guise it appears, and your contempt for dishonest duplicity, by whomsoever exhibited.

INTEGRITY.

As a clerk, or employer, you should see to it that you be honest and truth-

ful in all your dealings. I have somewhere seen a notice of a Rotterdam thread merchant who had accumulated fifty thousand dollars by his own industry, punctuality, and integrity; and it was remarked of him that he never let a yard of bad thread go out of his place, and would never take more than a reasonable profit. By these means he acquired such entire public confidence that his customers would as willingly send a blind man or a child to buy for them as to go themselves.

Do not let your desire for speedy wealth allow your nature to overreach or misrepresent or in the remotest manner deviate from the straight line of truth and integrity. There is nothing extravagant in saying that a character for strict integrity, once acquired, is as of much real worth to its possessor as the pecuniary savings of his industry. Let such a man by any misfortune lose all his money—he is still a man of capital, of weight, of influence, and is the superior on mere business calculations of many a man of large moneyed resources.

Any man, however small his business and limited his capital, has just as good an opportunity of winning confidence as the millionaire. Integrity in small things is even more impressive than integrity in great things; for, according to the teachings of heavenly wisdom, "He that is faithful in that which is least, is faithful also in much." After all that men may say in praise of the enterprise, skill, shrewdness, and tact of particular business men, there is one character to which all minds instinctively render their homage—and that is the man who would rather be honest than wealthy, and who prefers integrity to gain. See page 84, (to cultivate Conscientiousness,) read it carefully and often, and act it out in every department of your life's efforts.

HOPEFULNESS AND CHEERFULNESS.

Are essential requisites in the attainment of happiness and success. The man who walks the streets with unruffled brow and peaceful heart, though his business is ruined, his prospects be-clouded, and his family reduced to want—who maintains his integrity amid temptations, and bravely, hopefully struggles against adversities, upborne by the help of an inner strength, is a hero.

True hope is largely aided by energy of character. A strong mind always hopes, and has always cause to hope, because it knows the mutability of human affairs, and how slight a circumstance may change the whole course of events. Hope awakens courage, while despondency is the last of evils; it is the abandonment of good—the giving up the battle of life with dead nothing-

ness. Come what may, happen what will, with a cheerful, sunny, buoyant, hopeful nature, persist in looking only on the bright side of life's pictures, anticipating—while striving after—the successful, the desirable, and the pleasurable.

LABOR NECESSARY TO HAPPINESS.

Almost every man sets out with a determination, when a certain sum has been accumulated, to retire from the cares of business, and enjoy the balance of his days in retirement on some sunny farm or rural retreat his vision has planned. This is wrong. You should commence the business of life with the determination to work as long as you live; and you can do this if you obey the laws of health as related to your physical and spiritual nature. Your business, if fitted to your capabilities, will, in the doing and right management of it, be to you a great pleasure, an intense happiness, and therefore should be continued as long as you live in this world. Commencing business with this end in view will prevent you from falling into the feverish, exciting, unhappy, and short-lived results that belong to the men who wish to rapidly accumulate a fortune and retire to enjoy it. These men are not happy while counting their profits, and certainly can not be happy when they retire to enjoy it; for it is an established law of Nature, that in no wise can be slighted, that labor is a necessity to perfect growth and true, unalloyed happiness.

A wise man will never rust out. As long as he breathes the breath of life he will be doing something for himself, his country, or posterity. Howard, Franklin, Newton, and scores of others, famous men, all were at work almost to the last hours of their existence. It is a foolish thing to believe that we must lie down and die simply because we are old. The man of hope and energy is not old; it is only he who suffers his energies to waste away, and permits the springs of his life to become motionless; on whose hands the hours hang heavily, and to whom all things wear the vestments of gloom. Work while you live is God's requirement, and in the doing of which only is perfect success attainable.

A DESIRE FOR KNOWLEDGE.

Should ever be cultivated. Subscribe liberally for newspapers and magazines. Especially obtain all the new books that bear on the interests of your business or profession. Pick up all the floating items of news, whether they re-

late to science, history or story. Particularly should you inform yourself on scientific subjects, as in all the active employments of life they help to a higher success. "A little chemistry will teach a farmer whether his soil needs animal or mineral additions. A little hydrostatics will save many a foot of pipe to the pump-maker and the plumber. A little geology will keep a man from digging hundreds of feet for coal, in formations where it can not exist. A little mineralogy will prevent one's mistaking mica for gold. Mathematics will aid the builder in estimating the strength of timber, walls, and arches. In a word, there is not a trade or employment in which a little science may not be turned to good account. The merchant perpetually dealing in fabrics and products of labor which involve the application of philosophical principles, must every day be placed in circumstances where the knowledge of these principles will save both his time and his money." There is not a single art of peace or war which can not be conducted more successfully by one who possesses information and the lights of science.

SYSTEM AND ORDER.

The careful observance of order and system is a requisite to success in any of the smallest as well as the greatest efforts of life; and whatever you undertake endeavor to perform it in a clear, orderly, systematic manner. The man who studies and works by method will accomplish much more by the same means, than another man of similar capacity who acts without order and system. He knows what he is to do, and he does it. He does not begin twenty different things and leave them all unfinished. "One thing at a time, and a time for everything," is his motto." This habit of order and system is the "labor-saving machinery" which enables him to accomplish more work than his fellow, in a better manner and in less time.

The life of Noah Webster, the author of the best dictionary of the English language, affords a striking illustration of the value of system. When quite a young man he conceived the idea of producing a new dictionary of the English language. Having determined to make this the great work of his life, he set about preparing himself for it by an extensive course of study. Year after year he labored on in patient obscurity, exploring the fields of literature and science, gathering and arranging the materials for his great work. Everything he read, or studied, or accomplished, had a bearing on the great object of his life, and this was the grand secret of his success. "Method," says his biographer, "was the presiding principle of his life."

PUNCTUALITY

Is as essential to the success of business men as any other requirement yet given. Method is the very hinge of business, and there can be no method without punctuality. It is astonishing how many people there are who neglect punctuality. Thousands have failed in life from this one cause alone. It is not only a serious fault in itself, but it is the fruitful cause of numerous other faults, so that he who becomes the victim of it gets involved in toils from which it is almost impossible to escape. It makes the tradesman wasteful of time; it saps the business reputation of a lawyer; and it injures the prospects of a mechanic, who might otherwise rise to fortune; in a word, there is not a profession nor a station in life which is not liable to the canker of this destructive habit. Many a time has the failure of one man to meet his obligations brought on the ruin of scores of others. Thousands remain poor all their lives who, if they were more faithful to their word, would secure a large run of custom, and so make their fortunes. Therefore it is that if you would succeed in business you must strive to make "your word as good as your bond." The doing of this will not only insure success, but it will give weight to your character. "Such a man has made an appointment; then I know he will keep it." And this guarantees punctuality in you; for, like other virtues, it propagates itself.

CASH vs. CREDIT.

In business—for yourself or as a clerk—you should "pay as you go," and sell only for cash. In the adoption of this rule, and the rigid observance of it, success will surely result. You will not be tempted to launch out in venturesome paths with the hope of speedy and profitable returns. It is much better and much more satisfactory to go slow and sure. Do business without giving credit or asking it, and you are the most independent man on the globe. One of the first great lessons in domestic economy which every one (but especially every laboring man) should learn is, to live within his income—the further within the better—and to adopt and practice the rule, "pay as you go." Adopt this system and "hard times" will not trouble you. Keep your business and your business will keep you. Buy nothing useless. Never get in debt as long as you have hands to work, and never give credit as long as you can keep out of a lunatic asylum.

SAVING HABITS.

It is a prime requirement that in order to secure wealth—that is, to have such a competence as to secure independence and comfort—men must save. Would that it might be written a hundred times upon this page, and each one of the hundred read a hundred times. To save is the practical point of the subject, and the one that should ever be insisted on. It matters not what may be the theory of political economists as to wealth and the means of production, unless it be one which can be practiced by the great mass of laboring people. The products of labor, or wealth, are constantly in use, and must be constantly renewed; therefore, man may as well accept, without a murmur, the fact that he must lead a life of labor and not of play. It is unwise, and in the main useless, for the majority of the active men of to-day to seek for large fortunes—that is, to become millionaires, simply because it is impossible. But, on the other hand, there is no reason why our industrious laborers of all sorts should not become possessed of sufficient wealth to render them comfortable.

The great trouble lies in the fact that young men do not begin to save when they are young. All who will begin early by saving will find a happy surprise in a few years, in the verification of the Scotchman's proverb, that "many a little makes a mickle." Put two dollars in the savings bank at the age of twenty, and continue to do so each week until fifty, and there will be a snug little fortune for a man and wife; fail to do this, and there will be nothing. Begin by small savings rather than not begin at all, for the finest showers often begin with a few gentle drops.

ADVERTISING.

A most essential requisite to success in this active, pushing, progressive age is that—be your business what it may—you advertise, and very much of your success will depend upon your skill in bringing yourself and your goods before the public.

The great object to be accomplished by advertising is two fold—first, to familiarize buyers with the name and location of the advertiser; and second, what he wishes to sell or buy. The modes of accomplishing these purposes will vary with the kind of business and the tastes and views of the advertiser. Some men seek notoriety as an aid to their business, and are not scrupulous

as to the character of the advertisements. Others, by availing themselves of the abundant facilities which now exist for the dissemination of circulars, handbills, and advertisements of a more modest character, succeed in calling in a host of patrons. Others still, by modes whose name is legion, so thoroughly impress the fact of their existence upon the public, that it is impossible to forget them or their wares. The following rules will be found of service to those who are commencing business :

Select carefully your media for advertising. If you wish to reach country customers advertise in those papers which circulate most widely in the region which you wish to reach.

Let your advertisement be of a marked and attractive character. A humdrum, common-place advertisement will hardly be read at all, while a racy, lively peculiar advertisement will be read by every one.

Tell only the simple truth in your advertisements. The habit of exaggeration in any direction is wrong. It is as mean to lie in an advertisement as anywhere else, and the falsehood is as certain to be detected.

Advertisements in the form of circulars are in many cases preferable to any other kind of advertising.

Having commenced advertising, follow it up in every direction where it will reach customers. Do not fear the expense. Every dollar laid out judiciously in advertising will yield ten-fold profits.

Do not be discouraged if you do not hear directly from your advertisements.

Fulfill to the letter the promises made in your advertisements, and thus you will retain the customers they have brought you, and your efforts can be turned to securing others.

Make all your advertisements short ; condense them into as few words as will clearly express your idea. Long and diffuse ones are not read.

And finally, do not stop advertising until you wish to diminish your business.

RELIGION IN BUSINESS.

The great majority of people imagine that to be religious it is only necessary to go to church once or twice on Sunday. This is a great error. Religion implies the observance of everything that tends to develop the man into a higher, nobler, and more perfect manhood ; and our daily life, whether as related to business or home associations, should be so conducted that the end

of every day will find us better than did the commencement. If you, as clerk or employer, in the way of business knowingly wrong a customer, going to church on Sunday will not repair the blot the wrong has made on your soul. Very far from it. The religion that we want and all want is a religion that not only bears on the sinfulness of sin, but on the daily wrong of lying and stealing, of making promises and breaking them, of misrepresenting things, of over-reaching; a religion that banishes all small measures and light weights from the counters, small baskets from the stalls, sand from sugar, pebbles from wool, chickory from coffee, alum from bread, lard from butter, water from milk, etc.; a religion that will not put big peaches and strawberries on the top, and all bad ones at the bottom. The religion that is to advance humanity is embodied in the daily and hourly striving after all that is pure, truthful, honest, sincere, faithful, and lovable—and unless you can carry out these principles in the business or profession you follow, you should at once change it for one that will allow you to grow into a better life.

SLAVERY FOR MONEY.

In the making of money do not hoard it up, nor use it to make a greater display of wealth than your neighbors, to be courted by toadies or admired by dependents. In doing this you neglect essential duties—the duty of doing great good when you possess the means.

The most pitiable and despicable of persons is he who labors to accumulate money for the mere sake of money, and who clings to it with unrelenting tenacity until disease comes upon him and death becomes a certain result. Any one who has not the heart, though he has the means, to be generous, is really very poor. He can not spend money, though he has it in abundance. He does not use it, and by his possessing it without employing it for useful purposes, his moral feelings become corrupt, and his nobler and finer sensibilities are withered up. He may be met with smiles, it is true—for, unfortunately, persons are to be found of such mean natures as to throw themselves at the feet of wealth—but the homage of such people is insulting, for it is directed to the idol's externals, and does not imply the existence of the quality that is not thoroughly contemptible. The worshipers of Mammon are afflicted with that poverty of spirit which a wise man would not have for the wealth of Cræsus, and in comparison with which poverty of pocket is a positive blessing. The victim of avarice would probably be the meanest worm that crawls along the pale of life, were it not for the fact that he has idolators, who are, if possible, still more degraded than himself.

Therefore, in making money, you ought to be most especially careful to guard against that incalculable curse, the intense love of it. If you at any time feel the hideous worm of avarice gnawing at your heart-strings, turn short about and direct all your energies toward the extirpation of the fatal moral disease which has made its appearance in your bosom. Change your course without hesitation or delay; for if there is delay, avarice, like an Oriental conqueror, will soon utterly devastate your whole nature, and leave you a thing to be despised and shunned. You should immediately become generous and charitable; and by cultivating the benevolent feelings which may be left, you will have nothing for avarice to prey upon. In this course your safety lies, and you can not neglect it without sustaining irreparable injury.

A SCOTCHMAN'S RULES FOR SUCCESS.

The thriftiness and success of the Scotch are proverbial all the world over, and therefore when one as well known and talented as the late Hugh Miller gives rules for success they should be valuable and well worthy of attention. He says in "An Unspoken Speech:"

"We ourselves have known what it is to prosecute in solitude, with but few books, and encompassed by many difficulties, the search after knowledge; and we have seen year after year pass by, and the obstacles in our way remaining apparently as great as at first. And were we to sum up the condensed result of our experience in two brief words of advice, it would amount simply to this: 'Never despair.' * * * * *

"We do not stand here in the character of a modern Rechabite. But this we must say: Let no young man ever beguile himself with the hope that he is to make a figure in society, or rise in the world, unless, as the apostle expresses it, he be 'temperate in all things.' * * * * *

"So far as our own experience goes, we can truly state, that though we have known not a few working men, possessed some of strong intellects, and some of them of fine taste, and even of genius, not one have we ever known who rose either to eminence or a competency under early formed habits of intemperance. These, indeed, are the difficulties that can not be surmounted, and the only ones. Rather more than thirty years ago the drinking usages of the country were more numerous than they are now. In the mechanical profession in which we labored they were many; when a foundation was laid, the workmen were treated to drink; they were treated to drink when the

walls were levelled ; they were treated to drink when the building was finished ; they were treated to drink when an apprentice joined the squad ; treated to drink when his apron was washed ; treated to drink when his 'time was out ;' and occasionally they learned to treat one another to drink. At the first house upon which we were engaged as a slim apprentice boy, the workmen had a royal founding-pint, and two whole glasses of whisky came to our share. A full-grown man might not deem a gill of usquebaugh an over-dose, but it was too much for a boy unaccustomed to strong drink ; and when the party broke up, and we got home to our few books—few, but good, and which we had learned at even an earlier period to pore over with delight—we found, as we opened the page of a favorite author, the letters dancing before our eyes, and that we could no longer master his sense. The state was perhaps a not very favorable one for forming a resolution in, but we believe the effort served to sober us. We determined in that hour that never more would we sacrifice our capacity of intellectual enjoyment to a drinking usage ; and during the fifteen years which we spent as an operative mason, we held, through God's help, by the determination. But there are other kinds of intoxication than that which it is the nature of strong drink or drugs to produce. Bacon speaks of a 'natural drunkenness.' And the hallucinations of this natural drunkenness must be avoided if you would prosper. Let us specify one of these. Never let yourselves be beguiled by the idea that fate has misplaced you in life, and that were you in some other sphere you would rise. It is true that some men are greatly misplaced ; but to brood over the idea is not the best way of getting the necessary exchange effected. It is not the way at all. Often the best policy in the case is just to forget the misplacement. We remember once deeming ourself misplaced when, in a season of bad health and consequent despondency, we had to work among laborers in a quarry. But the feeling soon passed, and we set ourselves carefully to examine the quarry. Cowper describes a prisoner of the Bastile beguiling his weary hours by counting the nail-studs on the door of his cell, upward, downward, and across. It was idle work ; for to reckon up the door-studs never so often was not the way of opening up the door. But in carefully examining and recording for our own use the appearance of the stony bars of our prison, we were greatly more profitably employed. Nay, we had stumbled on one of the best possible methods of escaping from our prison. We were in reality getting hold of its bolts and its stanchions, and converting them into tools in the work of breaking out. There are few such prisons in which a young man of energy and a brave heart can be placed, in which he will not gain more by taking kindly to his work, and looking well about him, than by wasting

himself in convulsive endeavors to escape. If he but learn to think of his prison as a school, there is good hope of his ultimately getting out of it. Were a butcher's boy to ask us—you will not deem the illustration too low, for you will remember that Henry Kirke White was once a butcher's boy—were he to ask us how we thought he could best escape from his miserable employment, we would at once say, You have rare opportunities of observation; you may be a butcher's boy in body, but in mind you may become an adept in one of the profoundest of the sciences—that of comparative anatomy; think of yourself as not in a prison, but in a school, and there is no fear but you will rise. There is another delusion of that 'natural drunkenness' referred to, against which you must also be warned. Never sacrifice your independence to a phantom. We have seen young men utterly ruin themselves through the vain belief that they were too good for their work. They were mostly lads of a literary turn, who had got a knack of versifying, and who, in the fond belief that they were poets and men of genius, and that poets and men of genius should be above the toil and drudgery of mechanical labor, gave up the profession by which they had lived, poorly mayhap, but independently, and got none other to set in its place. A mistake of this character is always a fatal one; and we trust all of you will ever remember that, though a man may think himself above his work, no man is, or no man ought to think himself, above the high dignity of being independent. In truth, he is but a sorry, weak fellow who measures himself by the conventional status of the labor by which he lives. Our great poet formed a most correct estimate:

'What though on hamely fare we dine,
Wear hodden grey, and a' that?
Gie fools their silks, and knaves their wine
A man's a man for a' that.'

There is another advice which we would fain give you, though it may be regarded as of a somewhat equivocal kind: Rely upon yourselves. The man who sets his hopes upon patronage, or the exertions of others in his behalf, is never so respectable a man, and—save in very occasional instances—rarely so lucky a man, as he who bends his exertions to compel fortune in his behalf, by making himself worthy of her favors. Some of the greatest wrecks we have seen in life have been those of waiters on patronage; and the greatest discontents which we have seen in corporations, churches, and States, have arisen from the exercise of patronage. Shakespeare tells us, in his exquisite

vein, of a virtue that is twice blessed—blessed in those who give, and blessed in those who receive. Patronage is twice cursed—cursed in the incompetency which it places where merit ought to be, and in the incompetency which it creates among the class who make it their trust. But the curse which you have mainly to avoid is that which so often falls on those who waste their time and suffer their energies to evaporate in weakly and obsequiously waiting upon it. We therefore say, Rely upon yourselves."

SUCCESS AS RELATED TO BUSINESS

May be summed up in a few sentences, which if followed will most surely result in the acquiring of a competency, and which you are advised to write in large letters and hang up in some conspicuous place in your rooms, and daily read carefully. In proportion as these suggestions are departed from, just in that proportion will the want of success be apparent, and failure be inevitable.

1. You should attain and retain strong, buoyant health by a faithful observance of the laws of health.
2. You should avoid all bad or doubtful associates, and especially should you avoid all bad habits—as the drinking of alcoholic liquors, the use of tobacco, swearing etc.
3. Endeavor by the aid of Phrenology to ascertain what you are best adapted for, and so establish your aim in life.
4. Learn your business thoroughly.
5. Observe system and order in all you do and undertake.
6. Keep at one thing—in no wise change.
7. You should never be idle, but keep your hands or mind usefully employed except when sleeping.
8. You should be self-reliant. Do not take too much advice, and strive to depend wholly upon yourself, thinking and acting for yourself.
9. Make no haste to be rich if you would prosper, and remember that small and steady gains give competency with tranquility of mind.
10. Earn money before you spend it; never buy what you do not want because it is cheap; always live within your income and never run into debt, adopting the "pay-as-you-go" principle, and never deviate from it.
11. Accustom yourself to act and think vigorously, and to be prompt and decided for the right and against the wrong.
12. Make few promises. Always speak the truth, and nothing but the

truth ; and in all your business relations be guided by strict integrity and unflinching honesty.

13. Never fail to keep your appointments or to be punctual to the minute.

14. Never put off till to-morrow what you can do to-day, and never trouble others to do what you can perform yourself.

15. Buy, subscribe to, and read all that is necessary to fully inform you on the doings, discoveries, and reforms of the age in which you live.

16. As advised on page 128, every evening before retiring to rest recapitulate your day's efforts, strike a balance, and see whether it be for the better or worse.

17. Finally, in all you do and say, think and act out, so live that your daily growth of soul and body will be ever upward in the direction of perfection.

NOTE.—In the compilation of the shadings of character in this work, the Author is largely indebted to the "Self-Instructor" and other works by O. S. Fowler, and "How to Read Character," published by S. R. Wells. He is also indebted to "Lectures on Mental Science," by Rev. L. S. Weaver.

WHAT TO EAT, AND HOW TO COOK IT:

WITH RULES FOR

PRESERVING, CANNING, AND DRYING FRUITS AND VEGETABLES.

By the Author of "The Science of a New Life."


There are scores of Cook-Books in the market, but it is a question if the ingredients and the mixtures and combinations they offer as "recipes" do not, when used as food, result in physical suffering, rather than in health and vigor.

This book differs from that class of Cook-Books in that it aims to give, in a plain and understandable way, the kind of food that it is best to eat in order to regain and sustain health and strength, and a mode of cooking it that will make it at once palatable, nutritious, and wholesome. Its contents, in part, are as follows:

Wheat and its Preparations—25 different methods of cooking.
Corn and Rye, and their Preparations—38 different methods of cooking.
Oats and their Preparations—7 different methods of cooking.
Buckwheat and its Preparations.
Barley and its Preparations.
Rice and its Preparations—10 methods of cooking.
Sago, Tapioca, and Arrowroot, and their Preparations.
Potatoes and their Preparations—16 different methods of cooking.
Peas and Beans, and their Preparations—14 methods of cooking.
Turnips, Carrots, Parsnips, and Artichokes, and their Preparations.
Onions, Leeks, Garlic, etc., and their Preparations.
Cabbage, Cauliflower, Spinach, Greens, etc., and their Preparations.
Apples, Pears, Quinces, Grapes, and their Preparations—60 ways of preparing.
Raisins, Figs, Cucumbers, Melons, Pumpkins, Tomatoes, and their Preparations.
Pies—how to make them healthfully.
Gravies and Sauces—12 different kinds, without grease or spices.
Food and Drink for the Sick—with directions for making delicious Unfermented Wine.
Water—giving directions whereby every house can have pure soft water.
Rules for Eating—a very important chapter.
Objectionable Articles of Diet—equally as important, and necessary for all to know.
Poisons in Daily Use—exposing the different methods of adulterating food, and how to detect them.
Preserving, Canning, and Drying Fruits and Vegetables.

As will be seen, this book differs, in mode of arrangement and method of cooking food simply and healthfully, from any Cook-Book heretofore published.

The article on "The Home Method of Preserving, Canning, and Drying Fruits and Vegetables," is not to be found in any other Cook-Book published, and is of itself well worth thrice the price asked for the book. Altogether it is so arranged that, if a housekeeper has only one or two articles in the house to prepare a meal with, she can find out by this book the best method of cooking such articles in a palatable, inviting, and healthful manner.

 If you wish to avoid sickness and live healthfully, by eating food cooked and prepared in a simple and inviting manner, send for

"WHAT TO EAT, AND HOW TO COOK IT."

125 pages. Price—bound in cloth, gilt side-stamp, 50 cents; in paper, 30 cents. Mailed, on receipt of price, by the Publishers,

COWAN & COMPANY, 746 Broadway, New York.

An Old Subject treated in a New Way.

INTEMPERANCE:

ITS FINANCIAL, PHYSICAL, MENTAL, SOCIAL AND MORAL
EVILS, AND ITS CAUSE AND REMEDIES.

BY THOMAS W. DEERING, M.D.

CONTENTS:

CHAPTER I.—Financial Evils

II.—Physical, Mental, Moral and Social Evils.

III.—Testimony of Eminent Men.

IV.—Cause and Remedy.

V.—Imitation and Example.

VI.—Army and Navy Rations, and the principle on which they are
based.

VII.—The Use of Alcoholic Liquors at the Eucharist.

VIII.—Hereditary Descent.

IX.—Dietetics, and Unsanitary Conditions and Habits.

X.—Tobacco.

XI.—Alcoholic Medication.

XII.—Conclusion

This work treats of the subject in a scientific manner—a method not heretofore attempted, and uses arguments that are convincing to the most skeptical.

Every man who uses alcoholic liquors, moderately or immoderately, should possess a copy of this work. Every man and woman who has the cause of temperance at heart, and are desirous to have it succeed, should read and help circulate it.

It is beautifully printed, from large, clear type, and on tinted paper.

Price—Bound in paper, 30 cents.

Bound in English cloth, beveled edges, gilt sides, 75 cents.

Address plainly,

COWAN & COMPANY,

746 BROADWAY, NEW YORK,

THE USE OF TOBACCO,

VERSUS

PURITY, CHASTITY, AND SOUND HEALTH.

By JOHN COWAN, M.D.

CONTENTS.—Introduction—Nature and Properties—Its Effects Intellectually—Its Effects Socially—Objections Considered—Mode of Cure and Prevention.

WHAT THE PAPERS SAY OF IT.

The evil effects of tobacco have been often discussed; seldom more conclusively, however, than in the present volume. The book is well written, calculated to do much good, and we heartily commend it to all friends of purity, good health, and true reform.—THE NATION.

A book which, if carefully perused and considered, would cure any one.—THE UNIVERSE.

It treats very ably of the weed's nature and properties, its effects physically intellectually, morally and socially, and every tobacco-user should send for the work.—STATE TEMPERANCE JOURNAL, Connecticut.

"Tobacco" and, "Intemperance" are two companion volumes. Each is an earnest, manly protest against a foe to human weal; and we sincerely hope parents everywhere will do their duty by putting both into their boys' hands. Moreover, the fathers themselves may study them with profit.—MOORE'S RURAL NEW-YORKER.

The dangerous and demoralizing habit of tobacco is making fearful inroads upon health and happiness. We bespeak for this a wide circulation.—PROGRESS, New York.

It treats of the Nature and Properties, Effects, and Mode of Prevention and Cure. The poisonous properties of Tobacco, fully established by this work, are truly startling, and the numerous and deadly diseases occasioned by its use are of an alarming character. We heartily wish this valuable little volume could be placed in the hands, especially, of every young man and boy in our country.—THE ADVANCE.

It is clearly printed from new type, on tinted paper, and handsomely bound. Price, in cloth, beveled edges, gilt side stamp, 75 cents; in paper, 30 cents.

Address

COWAN & COMPANY,

Reform Book Publishers,

746 Broadway, New York.

THIS work is the best of its kind that has been issued from the Press during many years.—PHILADELPHIA SUNDAY DISPATCH.

It is THE book that the age has been demanding for some time.—THOS. W. DEERING, M.D.

THE SCIENCE OF A NEW LIFE, BY JOHN COWAN, M.D.

CONTENTS.—Marriage and its advantages—Age at which to marry—The law of choice—Love analyzed—Qualities the man should avoid in choosing—Qualities the woman should avoid in choosing—The anatomy and physiology of generation in woman—The anatomy and physiology of generation in man—Amativeness, its use and abuse—The prevention of conception—The law of continence—Children, their desirability—The law of genius—The conception of a new life—The physiology of intra-uterine growth—Period of gestative influence—Pregnancy, its signs and duration—Disorders of pregnancy—Confinement—Management of mother and child after delivery—Period of nursing influence—Fœticide—Diseases peculiar to women, their cause and cure—Diseases peculiar to men, their cause and cure—Masturbation—Sterility and impotence; cause, treatment and cure—Subjects of which more might be said—A happy married life, how secured.

EDITORIAL AND PERSONAL NOTICES.

FROM MOORE'S RURAL NEW YORKER.—It is devoted to topics concerning which no person arrived at years of thoughtfulness should be ignorant. Could the book be placed in the hands of every young person contemplating matrimony, it would assuredly do much good.

FROM THE REV. O. B. FROTHINGHAM, the celebrated New York Divine.—I have read with care "The Science of a New Life." If a million of the married would do the same, they would learn many things of deepest import to their welfare.

FROM DR. DIO LEWIS, the well-known Author and Lecturer.—I have read your work, "The Science of a New Life." I have more than read it—I have studied, I have feasted upon it.

During the last twenty years I have eagerly sought everything upon this most vital subject, but have found nothing which approaches in simplicity, delicacy, earnestness and power this work. On my own account, and on behalf of the myriads to whom your incomparable book will carry hope and life, I thank you.

For years I have been gathering material for such a work. Constantly I have applications for the book, which years ago I promised the public. Now I shall most conscientiously and joyfully send them to you.

It contains over 400 large pages and 100 engravings, is printed from beautiful new type, on tinted paper, and sells for \$3 a copy—when sent by mail, \$3.25. Our large Circular, with full Table of Contents, and other particulars, mailed free.

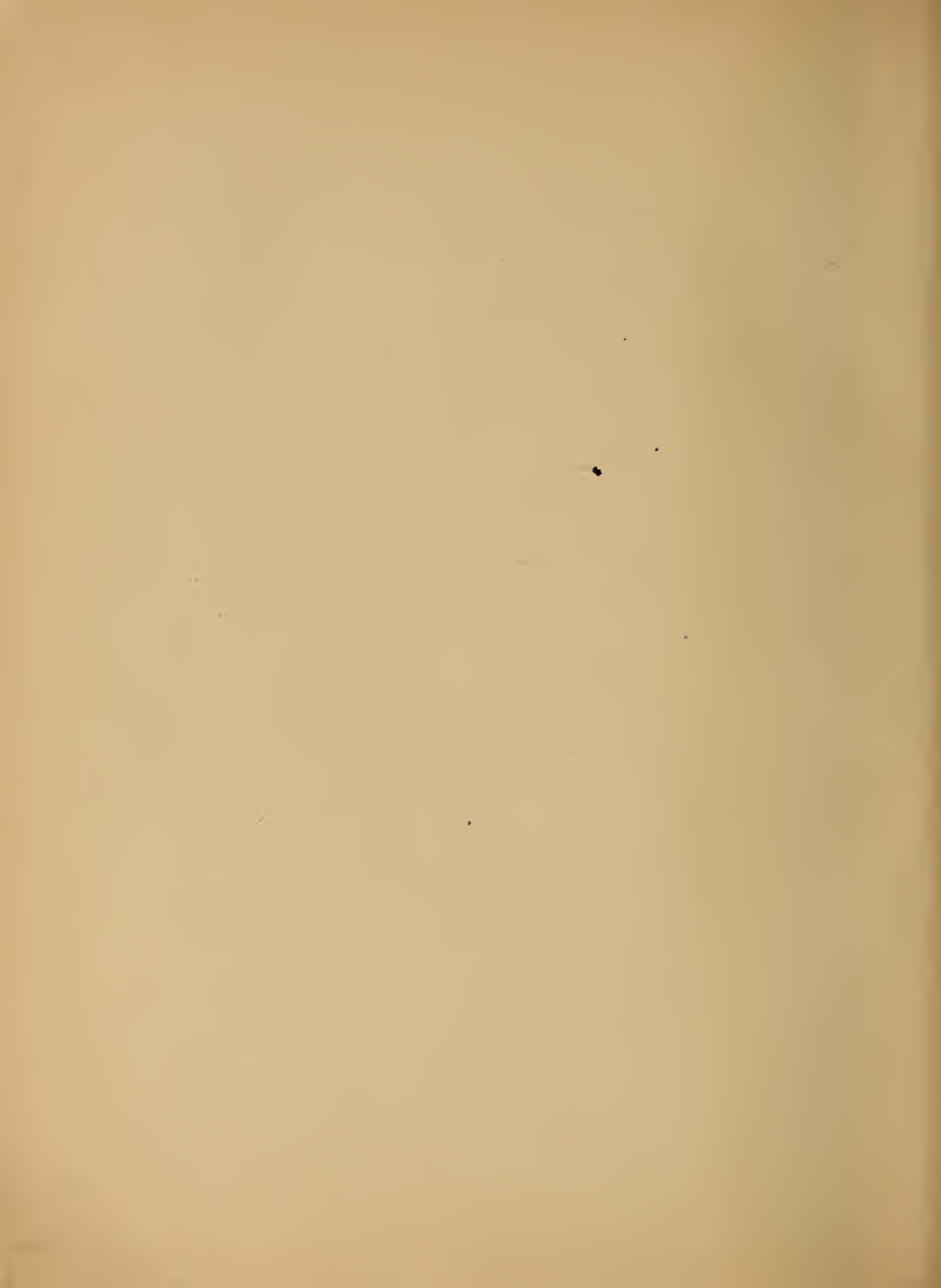
It cannot be had in the bookstores, but only directly from the Publishers, or through their duly authorized Agents.

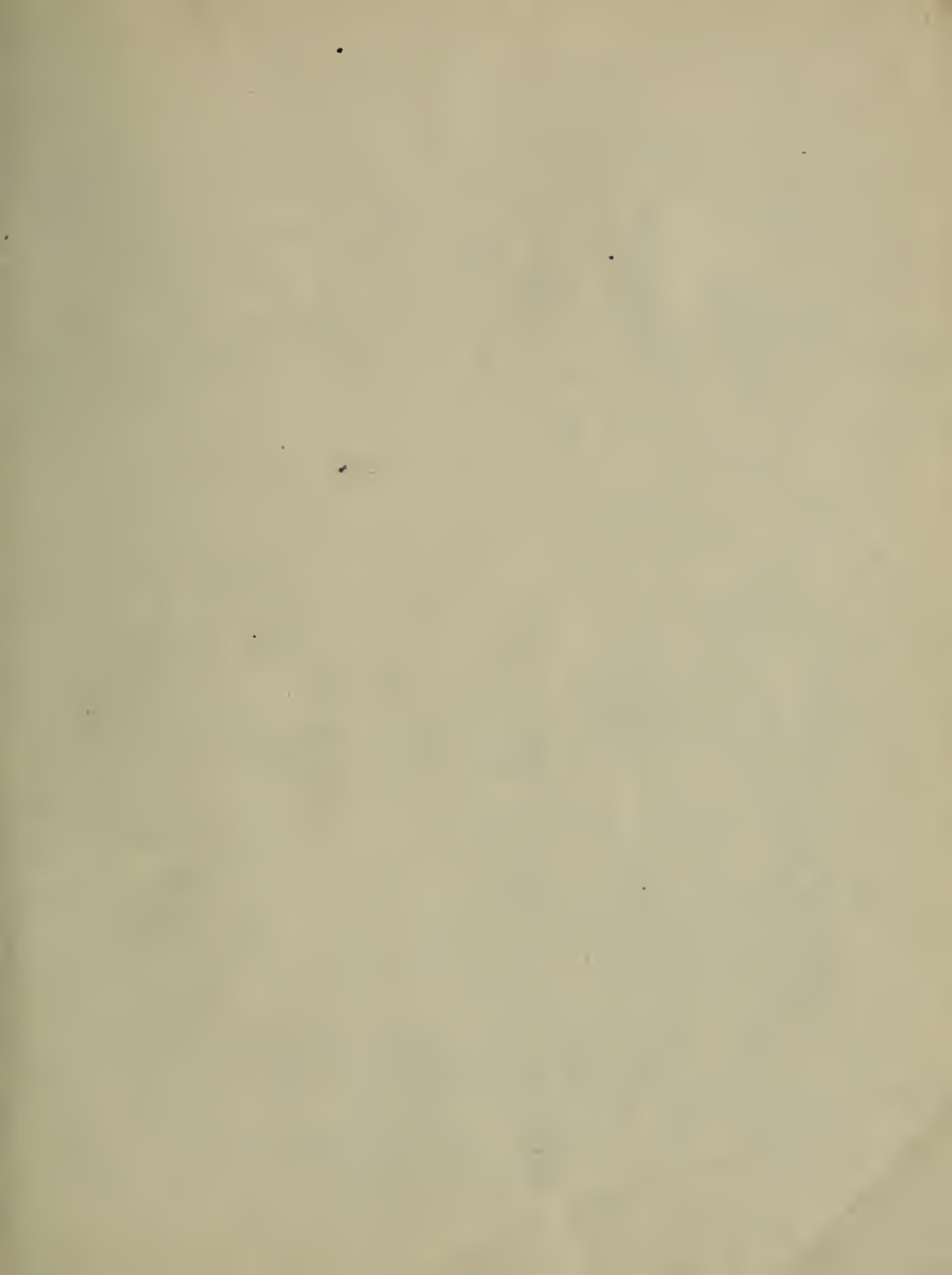
To avoid loss by mail, now so common, all orders for the work should either be registered or contain post-office money-order.

Address plainly,

COWAN & COMPANY,
746 BROADWAY, NEW YORK.

We want Male and Female Agents in every County in every State of the Union, to canvass for the above work, to whom we offer splendid inducements.





LIBRARY OF CONGRESS



0 027 324 927 8